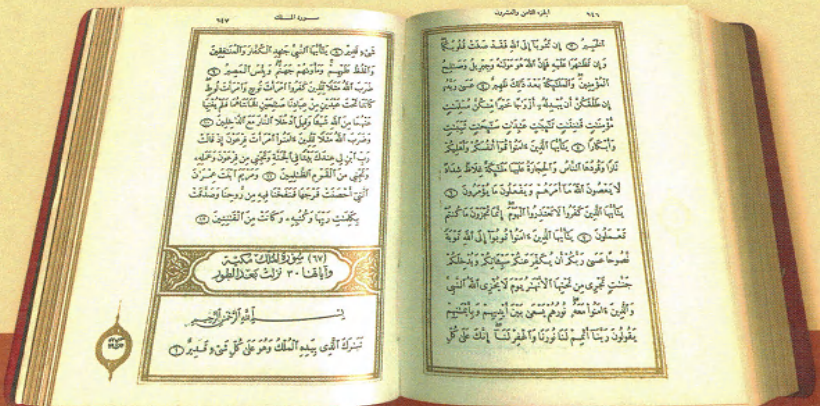


Juz' Tabaarak

Abridged and Translated by
Sameh Strauch

تفسير ابن كثير
جزء تبارك



IN THE NAME OF
ALLAH
THE ALL-COMPASSIONATE, ALL-MERCIFUL



Tafseer Ibn Katheer / Part 29
JUZ' TABAARAK

- Title: Tafseer Ibn Katheer / Part 29 • JUZ' TABAARAK
- Abridged and Translated by: Sameh Strauch
- English Edition 1 (2003)
- Layout: IIPH, Riyadh, Saudi Arabia
- Cover Designer: Haroon Vicente Pascual, Arlington, U.S.A.

**Tafseer Ibn Katheer
Part 29**

JUZ' TABAARAK

Abridged and Translated by:
Sameh Strauch

© **International Islamic Publishing House, 2003**

King Fahd National Library Cataloging-in-Publication Data

Strauch, Sameh

Tafseer juz' Tabaarak / Sameh Strauch , - Riyadh , 2003

...p ; 22 cm

ISBN: 9960-672-32-8

1- Quran - Commentaries I-Title

227.6 dc 2970/21

Legal Deposit no. **2970/21**

ISBN Hard Cover : 9960-672-32-8

ISBN Soft Cover : 9960-850-43-9

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International Islamic Publishing House (IIPH)
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Tel: 966 1 4650818 4647213 Fax: 4633489
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PUBLISHER'S NOTE

All Praise is for Allah (ﷻ), 'The Exalted,' Lord of the worlds. Blessings and peace be upon Muhammad, his family and Companions, and all those who follow in their footsteps until the Last Day.

Ibn Katheer is the classical exegetist relied by all the subsequent commentators of the Qur'an. It is considered as very authentic explanation of the *aayaat* (verses) of the Book of Allah in the light of the Qur'an itself, Sunnah of the Prophet and his Companions.

Sameh Strauch who was born in UK and embraced Islam in 1983, studied in the Madeenah University for four years, has devoted himself to spread the teachings of Islam everywhere.

He opted to translate a number of Books from Arabic into English. *Tafseer* Ibn Katheer probably received priority. He translated the last 30th part of the Qur'an — *Juz' 'Amma* and received applause from the readers. This is the 29th part of the Qur'an — *Juz' Tabaarak* in English for the global readers.

May Allah bless the efforts as the Qur'an is the basic source of inspiration and he tried to reach it to people who do not know Arabic.

Muhammad ibn 'Abdul-Muhsin Al Tuwaijri

International Islamic Publishing House (IIPH)

Riyadh, Saudi Arabia

1424 AH / 2003 CE

INTRODUCTION

All praise be to Allah, and may peace and blessings be upon our Prophet Muhammad, and upon all his family and Companion.

May Allah be praised, the book '*Tafseer Juz*' '*Amma*' has been well received and therefore it is with great pleasure that I present to the new Muslims and the English-speaking Muslims '*Tafseer Juz*' *Tabaarak*'. I hope that it meets with the readers' approval and that they obtain as much benefit from it as I did in researching and writing it.

May Allah guide us all to the Straight Path, the Path of those upon whom He has bestowed His Grace, not those upon whom His Wrath falls, nor those who are astray — *Aameen*.

Sameh Strauch

Al-'Ain, U.A.E.

سُورَةُ الْمُلْكِ

SOORAH AL-MULK (67)

THE DOMINION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿بَنَرَكَ الَّذِي يَدِيهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ۝﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ
الرَّحْمَنِ مِن تَفَوتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ۝﴾ ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ
الْبَصَرُ حَاثِمًا وَهُوَ حَسِيرٌ ﴿٦٧﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. Blessed be He in Whose Hands is the Dominion; and He has power over all things.
2. He Who created death and life, that He may try which of you is best in deed; and He is the Almighty, Most Forgiving.
3. He Who created the seven heavens *ṭibaaqan* i.e., one above another: no want of proportion will you see in the creation of the Most Beneficent. So turn your vision again: Do you see any rifts?
4. Then turn your vision a second time: The vision will come back to you humiliated and worn out.

Imam Ahmad and others reported on the authority of Abu Hurayrah (رضي الله عنه) that he said: “Allah’s Messenger (ﷺ) said: “There is a *soorah* in the Qur’an which has thirty verses which will bear witness for the one who recites it until he is forgiven: ﴿Blessed be He in Whose Hands is the Dominion﴾.” And Tirmidhi reported on the authority of Jaabir (رضي الله عنه) that Allah’s Messenger (ﷺ) would not sleep until he had recited: ﴿Alif-laam-meem. The Revelation of the Book is from the Lord of the Worlds in which there is no doubt﴾ (*Qur’an* 32: 1-2) and: ﴿Blessed be He in Whose Hands is the Dominion﴾.”

﴿Blessed be He in Whose Hands is the Dominion; and He has power over all things﴾ That is, He, Most High praises Himself and informs us that the dominion is in His Hands: In other words, He is the One and Only Disposer of affairs for all of His creation in whatever way He wills. None may question what He does, due to His immeasurable Power, Wisdom and Justice. This is why He (ﷻ) says: ﴿and He has power over all things﴾.

﴿He Who created death and life﴾ In this verse is evidence that death is an absolute, for it is created; and the meaning of the verse is that Allah, ‘The Exalted’, created life from nothing.

﴿That He may try﴾ That is, test.

﴿Which of you is best in deed﴾ That is, who performs the best deeds and who does more of them.

﴿And He is the Almighty, Most Forgiving﴾ That is, He is the Most Exalted in Might, but at the same time, He is Full of Mercy towards those who turn to Allah (ﷻ) in repentance after disobeying Him.

﴿He Who created the seven heavens *ṭibaaqan*﴾ that is, one above another.

﴿No want of proportion will you see in the creation of the Most Beneficent﴾ On the contrary, it is perfect and complete; no flaw is

there in it, nor any defect. This is why He, Most High says: ﴿So turn your vision again: Do you see any rifts?﴾ Look up at the sky and observe: Do you see any defect or lack therein?

﴿Then turn your vision a second time: The vision will come back to you humiliated and worn out﴾ That is, weak and exhausted. And by denying any lack or defect in His creation, He is making clear its beauty; this is why He, Most High says: ﴿And We have adorned the lowest heaven with lamps﴾ (Qur'an 67: 5)

﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾
وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَلَيْسَ الْمَصِيرُ ﴿٦﴾ إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ﴿٧﴾ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾﴾

5. And We have adorned the lowest heaven with lamps, and We have made them missiles to drive away the devils, and have prepared for them the penalty of the blazing Fire.

6. For those who reject their Lord is the penalty of Hell; and evil is the destination.

7. When they are cast therein, they will hear *shaheeq* even as it blazes forth.

8. Almost bursting with fury: Every time a group is cast therein, its keepers will ask, "Did no warner come to you?"

9. They will say: "Yes indeed; a warner did come to us, but we rejected him and said: "Allah never sent down anything." You are in great error!"

﴿And We have adorned the lowest heaven with lamps﴾ They are the heavenly bodies, both moving and fixed (in their orbits).

﴿And We have made them missiles to drive away the devils﴾ That is, with meteors from them. Qataadah said: "The stars were created for

only three reasons: Allah (ﷻ) created them as an adornment for the heaven, as missiles to strike the devils and as signs for (the traveller's) guidance. Therefore, whoever claimed for them other than this, speaks according to his opinion only; and he will be unsuccessful and has lost his reward and taken upon himself authority for that concerning which he has no knowledge." (Ibn Jareer and Ibn Abi Haatim)

﴿And have prepared for them the penalty of the blazing Fire﴾ That is, We have prepared humiliation for the devils in this life and a terrible torment in the searing fire of Hell for them in the Hereafter.

﴿For those who reject their Lord is the penalty of Hell; and evil is the destination﴾ That is, those who disbelieve in Allah (ﷻ) will have the Hell-fire as their eternal abode.

﴿When they are cast therein, they will hear *shaheeq*﴾ That is, the terrible drawing in of its breath, like a shriek.

﴿Even as it blazes forth﴾ That is, as it boils and tosses, as a few grains toss in a large quantity of boiling water.

﴿Almost bursting with fury﴾ Parts of it will almost separate from each other, due to the terrible rage and fury which it has for the disbelievers.

﴿Every time a group is cast therein, its keepers will ask, "Did no warner come to you?"﴾ That is, the angels appointed as guardians over the Fire will ask them.

﴿They will say: "Yes indeed; a warner did come to us, but we rejected him and said: "Allah never sent down anything"﴾ The disbelievers will reply thus.

The angels will then say to them: ﴿"You are in great error."﴾ Then they will turn to each other and blame one another and express regret when it is too late for regret when it is too late for regrets to benefit them.

﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾ فَأَعْرِضُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾ وَأَسْرُوا قَوْلَكُمْ أَوْ أَجْهَرُوا بِهِ إِنَّهُمْ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾ أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾ هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾﴾

10. They will further say: “Had we but listened or used our intelligence, we should not [now] be among the companions of the blazing Fire!”

11. They will then confess their sins: But far will be [Forgiveness] from the companions of the blazing Fire!

12. As for those who fear their Lord unseen, for them is Forgiveness and a great reward.

13. And whether you hide your words or publish them, He certainly has [full] knowledge, of the secrets of the hearts.

14. Should He not know, He Who created, when He is the Most Kind [to His slaves] and Aware of all things?

15. It is He Who has made the earth manageable for you, so traverse through its tracts and eat of His Sustenance: but unto Him is the Resurrection.

﴿They will further say: “Had we but listened or used our intelligence, we should not [now] be among the companions of the blazing Fire!”﴾ Then they turned once more to self recriminations and regrets that they had not followed the warnings given to them, saying: ﴿“Had we but listened or used our intelligence, we should not [now] be among the companions of the blazing Fire!”﴾ That is, Had we but used our intelligence, or had we listened to the truth which Allah (ﷻ) had revealed, we would not have died as disbelievers.

«They will then confess their sins: But far will be [Forgiveness] from the companions of the blazing Fire!» It is reported in a hadith: “None shall enter the Hell-fire until he knows that they are more deserving of the Hell-fire than Paradise.”

«As for those who fear their Lord unseen, for them is Forgiveness and a great reward» Allah (ﷻ), informs us that those who fear to stand before their Lord regarding what they did when their Lord was not visible to them,¹ they will have their sins forgiven and be rewarded by Allah (ﷻ) with a bounteous reward.

«And whether you hide your words or publish them, He certainly has [full] knowledge, of the secrets of the hearts» Allah (ﷻ) informs us that He knows what we feel, whether we speak about it or conceal it within our hearts, for He is privy to the secrets of all hearts.

«Should He not know, He Who created, when He is the Most Kind [to His slaves] and Aware of all things?» Does not the Creator know His creation: How could He not know, when He created them?

«It is He Who has made the earth manageable for you, so traverse through its tracts» Here Allah (ﷻ) reminds man of the Blessings which He has given to His creatures, including the earth which He has subjugated for them.

«And eat of His Sustenance» It is reported on the authority of ‘Umar ibn al-Khaṭṭāb (رضي الله عنه) that he heard Allah’s Messenger saying: “If you truly put your complete trust in Allah, He will sustain you, just as He sustains the birds - they set out in the morning hungry, and return at night with their stomachs full.” (Tirmidhi, Nasaa’i and Ibn Maajah and Tirmidhi said that it is *ḥasan-ṣaḥeeḥ* ²)?

¹ That is, they remembered Him although they could not see Him.

² *Hasan-Ṣaḥeeḥ*: Between the levels of *Ḥasan* (good) and *Ṣaḥeeḥ* (authentic).

﴿أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ﴾ ١٦ ﴿أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ﴾ ١٧ ﴿وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ تَكْوِيرٍ﴾ ١٨ ﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفَّتْ وَبَقِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ﴾ ١٩

16. Do you feel secure that He Who is over the heaven will not cause the earth to sink with you and then it would quake?

17. Or do you feel secure that He Who is over the heaven will not send against you a violent whirlwind? Then you shall know how was My Warning.

18. And indeed those before them denied, then how terrible was My Denial!

19. Do they not see the birds above them spreading out their wings and folding them in? None upholds them except the Most Beneficent. Verily, He sees all things.

﴿Do you feel secure that He Who is over the heaven will not cause the earth to sink with you and then it would quake?﴾ It is from the Mercy and Kindness of Allah (ﷻ), that while He is Able to inflict the most condign punishment on those who reject Him and His Messengers, He is Gentle with them and Forbearing and He defers their punishment and does not hasten it, as He says: ﴿And if Allah were to punish men for that which they earned, He would not leave a moving creature on the surface of the earth; but He gives them respite to an appointed term: And when their term comes, then verily, Allah is All-seeing of His slaves﴾ (Qur'an 35: 45)

﴿Or do you feel secure that He Who is over the heaven will not send against you a violent whirlwind?﴾ A wind containing pebbles or gravel which will brand you.

﴿Then you shall know how was My Warning﴾ That is, how is My Warning to those who reject and deny and how is their punishment.

﴿And indeed those before them denied﴾ — from the earlier peoples and the previous generations.

﴿then how terrible was My Denial!﴾ How was My Rejection of them and My Punishment upon them — that is, it was a terrible, painful punishment.

﴿Do they not see the birds above them spreading out their wings and folding them in?﴾ They alternately raise and lower their wings in flight.

﴿None upholds them﴾ That is, in the air.

﴿Except the Most Beneficent﴾ That is, by the air with which He has blessed them by His Beneficence and Kindness.

﴿Verily, He sees all things﴾ That is, all things which benefit His creatures.

﴿أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَّكَ يَصُّرُكَ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكَ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَمَّنْ يَمُشِي مَكْبًا عَلَىٰ وَجْهِهِ ۖ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ ﴿٢٦﴾ فَلَمَّا رَأَوْهُ زُلْفَةً سَيَّتَ وَجْهُهُ الَّذِينَ كَفَرُوا وَقِيلَ هَٰذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾﴾

20. Who is it besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion.

21. Who is he that can provide for you if He should withhold His Provision? No, but they persist; and [they persist] in *'utuww* and *nufoor*.

22. Is he who walks prone on his face more rightly guided, or he who walks upright on the Straight Path?

23. Say: "It is He Who has brought you forth and endowed you with hearing and seeing and hearts." Little thanks you give.

24. Say: "It is He Who has created you from the earth and to Him shall you be gathered."

25. They say: "When will this promise come to pass, if you are telling the truth?"

26. Say: "The knowledge is with Allah only and I am but a plain warner."

27. But when they see it approaching, the faces of those who disbelieved will be afflicted and it will be said to them: "This is that which you were calling for!"

﴿Who is it besides the Most Beneficent that can be an army to you to help you?﴾ That is, there is none but Allah (ﷻ) who can protect, shelter and help you. And this is why Allah (ﷻ), says: ﴿The disbelievers are in nothing but delusion﴾." Then, Allah, Almighty, All-Powerful says:

﴿Who is he that can provide for you if He should withhold His Provision?﴾ That is, none gives nor provides for us except Allah (ﷻ), Alone, without partners — and they know that, but in spite of this, they worship others beside Him; this is why He (ﷻ) says: ﴿No, but they persist﴾ That is, in their tyranny and misguidance.

﴿And [they persist] in 'utuww and nufoor﴾ That is, in pride and arrogance.

﴿Is he who walks prone on his face more rightly guided, or he who walks upright on the Straight Path?﴾ Allah (ﷻ) puts forth this similitude of the Believer, who walks upright and the unbeliever, who walks on his face; this is their similitude in this life and that is how they will be in the Hereafter. It is reported on the authority of Nafe' that he said: "I heard Anas ibn Maalik (رضي الله عنه) saying: "It was

said to the Messenger of Allah (ﷺ): “How will the people be gathered on their faces?” He replied: “Is not He Who made you walk upon your feet able to make them walk upon their faces?” (Bukhari and Muslim)

﴿Say: “It is He Who has brought you forth...”﴾ — from nothing.

﴿“...And endowed you with hearing and seeing and hearts.”﴾ That is, with the power to think and deduce right from wrong.

﴿Little thanks you give﴾ It is but little that you use these faculties with which Allah (ﷻ) has blessed you in obedience to Him.

﴿Say: “It is He Who has created you from the earth...”﴾ That is, brought you forth in all corners of it.

﴿“...And to Him shall you be gathered.”﴾ That is, on the Day of Resurrection, after being dispersed and scattered in this world.

﴿They say: “When will this promise come to pass, if you are telling the truth?”﴾ When will this gathering following the dispersal about which you inform us take place?

﴿Say: “The knowledge is with Allah only...”﴾ None knows the time of it except Allah (ﷻ).

﴿...And I am but a plain warner.”﴾ My obligation is only to convey the Message to you and this I have done.

﴿But when they see it approaching, the faces of those who disbelieved will be afflicted﴾ That is, when the Resurrection take place, and the disbelievers witness it, and see that the Judgement is at hand, they will be afflicted with distress, for they know what evil they have done, for which they had not expected to be called to account: ﴿and there will become apparent to them from Allah what they had not been reckoning. And the evils of that which they earned will become apparent to them and that at which they used to mock will

encircle them» (Qur'an 39: 47-48). That is why it will be said to them in tones of rebuke and censure: «“This is that which you were calling for!”» That is, what you were in haste for.

﴿قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِىَ اللَّهُ وَمَنْ مَعِىَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ۖ قُلْ هُوَ الرَّحْمَنُ عَامِتًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ۖ﴾ ﴿٢٨﴾
 ﴿إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ۖ﴾ ﴿٢٩﴾

28. Say: “Tell me, if Allah destroys me and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful punishment?”

29. Say: “He is the Most Beneficent, in Him we believe and in Him we put our trust. So you will come to know who it is that is in manifest error.”

30. Say: “Tell me, if your water were to sink away, who then can supply you with flowing water?”

﴿Say:﴾ That is, say, O' Muhammad, to those who deny.

﴿“Tell me, if Allah destroys me and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful punishment?”﴾ That is, purify yourselves, for there is naught that can save you from Allah (ﷻ) except to turn in repentance to Him and return to His Religion; and your desire that we be punished will not avail you — it is all the same (as far as you are concerned) whether we are punished or treated with mercy — there will be no avoiding His severe chastisement upon you.

﴿Say: “He is the Most Beneficent, in Him we believe and in Him we put our trust...”﴾ We believe in the Lord of the worlds and we trust in Him and depend upon Him in all matters, as Allah (ﷻ) says: ﴿So worship Him and put your trust in Him﴾ (Qur'an 11: 123)

﴿“...So you will come to know who it is that is in manifest error.”﴾
That is, from among us and from among you, and for whom is the
abode of the of this life and for whom the abode of the Hereafter.

﴿Say: “Tell me, if your water were to sink away...”﴾ That is, into the
earth, to seep away and not to spring forth.

﴿...Who then can supply you with flowing water?﴾ None but Allah
(ﷻ) is able to do that, for it is from His Bounty that He made for you
flowing waters in all corners of the earth. Allah is Most Worthy of
praise and thanks and from Him proceeds all Grace.

سُورَةُ الْقَلَمِ

SOORAH AL-QALAM (68)

THE PEN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ
مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُونَ ﴿٥﴾ بِآيَاتِكَ الْمَفْتُونُ ﴿٦﴾
إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٧﴾ ﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. Noon. By the Pen and by that which they write,
2. You are not, by the grace of your Lord, mad or possessed.
3. No, verily for you is an endless Reward.
4. And you are on an exalted standard of character.
5. Soon you will see, and they will see,
6. Which of you is *maftoon*.
7. Verily, your Lord knows best who has strayed from His Path: and He knows best those who are rightly guided.

﴿Noon﴾ These letters (like *Alim-Laam-Meem*, *Alif-Laam-Raa*’ etc.) are one of the miracles of the Qur’an and none but Allah (ﷻ) knows their meaning.

﴿By the Pen and by that which they write﴾ This is an oath sworn by Him, Most High and a reminder to His creation of the Blessings which He has bestowed upon them, including His having taught them to write, by which means knowledge is preserved and obtained and this is why He says: ﴿and by that which they write﴾. It is reported on the authority of Al-Waleed ibn ‘Ubaadah ibn as-Şaamit that he said: “When death approached my father, he called me and said: “I heard the Messenger of Allah (ﷺ) saying:

‘Verily, the first thing which Allah created was the pen, and then He said to it: “Write!” It said: “O’ my Lord, what shall I write?” He replied: “Write *Al-Qadar*¹ and everything that will be until the end of time.”’ (Imam Aḥmad, Tirmidhi, Ibn Abi Haatim and others)

﴿And by that which they write﴾ As-Suddi said that they are the angels, who write down the deeds of mankind in their records.

﴿You are not, by the grace of your Lord possessed﴾ You, O’ Muhammad, are not, all praise and thanks be to Allah (ﷻ), possessed by an evil jinn, as those who deny claim.

﴿No, verily for you is an endless Reward﴾ It will not cease, nor will it die, and that is the Reward from Allah (ﷻ) for your conveying His Message.

﴿And you are on an exalted standard of character﴾ An exalted Religion and of high moral character — and that is Islam. Qataadah says: “Aa’ishah (may Allah be pleased with her) was asked about the moral character of Allah’s Messenger (ﷺ), and she said: “His moral character was (that of) the Qur’an.”

It is reported on the authority of Abu Ishaaq (ﷺ) that he said: “Allah’s Messenger (ﷺ) was the most handsome of people and best in

¹ *Al-Qadr*: Allah’s Divine Predestination.

moral character; he was neither very tall, nor very short.” (Bukhari)

﴿Soon you will see, and they will see﴾ That is, you shall know, O' Muhammad and the deniers shall come to know.

﴿Which of you is *maftoon*﴾ Who is astray or possessed — you, or they.

﴿Verily, your Lord knows best who has strayed from His Path: and He knows best those who are rightly guided﴾ He, Most High knows which of the two sides — the Prophet (ﷺ), or the rejecters of his Message — is truthful and which is astray.

﴿فَلَا تُطِيعِ الْمُكَذِّبِينَ ۝۸ وَدُّوا لَوْ نُدِّهْنُ بِدِهْنُونَ ۝۹ وَلَا تُطِيعِ كُلَّ حَلَّافٍ مَّهِينٍ ۝۱۰ هَمَّازٍ مَّشَامٍ بَنِيْمٍ ۝۱۱ مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝۱۲ عُتْلٌ بَعْدَ ذَلِكَ زَنِيمٍ ۝۱۳ أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ۝۱۴ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝۱۵ سَنَسِفُهُ عَلَى الْخُرُوبِ ۝۱۶﴾

8. So obey not those who deny.

9. Their desire is that you should compromise, so that they might compromise.

10. And do not obey every *hallaaf*, *maheen*,

11. A slanderer, going about with calumnies,

12. Hindering the good, transgressing all bounds, sinful,

13. He is '*utul* and moreover, base-born,

14. Even though he may possess wealth and sons.

15. When Our verses are rehearsed to him, he cries, “Tales of the ancients!”

16. We shall strike him on the snout!

﴿So obey not those who deny﴾ When they ask you to compromise, promising to do likewise, so that you might come to an agreement in

religious matters. It is reported on the authority of Abu Hurayrah (رضي الله عنه) that: “Allah’s Messenger (ﷺ) said:

“By Him in Whose Hand is Muhammad’s soul, there is none from among the Jews and the Christians who hears about me and then dies without believing in the Message with which I was sent, but will be among the dwellers of the Fire.” (Muslim)

﴿Their desire is that you should compromise, so that they might compromise﴾ — if you permit them, they will permit you.

﴿And do not obey every *hallaaf, maheen*? The contemptible liar, who swears falsely in Allah’s Name.

﴿A slanderer, going about with calumnies﴾ One who goes about spreading gossip between people, in order to cause rifts between them. It is reported on the authority of Hudhayfah (رضي الله عنه) that he heard Allah’s Messenger (ﷺ) say: “The gossip-monger will not enter Paradise.” (Imam Ahmad)

﴿Hindering the good﴾ That is, he does not share the good things which are in his possession — he does not give charity or help people when it is in his power to do so.

﴿Transgressing all bounds,﴾ That is, he exceeds all limits imposed upon him by Allah (ﷻ).

﴿Sinful﴾ He partakes of that which is forbidden.

﴿He is ‘*utul* and moreover, base-born﴾ Coarse, rude, boorish and of illegitimate birth. It is reported on the authority of Haarithah ibn Wahb al-Khuzaa’i (رضي الله عنه) that he said: “I heard the Prophet (ﷺ) saying:

“Shall I tell you of the people of Paradise? It is every weak and poor, obscure person whom the people look down upon, but who, if he takes an oath to do something, his oath is fulfilled by Allah. And shall I tell you about the people of the Fire? They

are all those violent, arrogant and stubborn people.” (Bukhari)

﴿Even though he may possess wealth and sons﴾ That is, in spite of what Allah (ﷻ) has given him of wealth and sons, he denies the *aayaat* (verses) of Allah, the Almighty, the All-Powerful: ﴿When Our *aayaat* [verses] are rehearsed to him, he cries, “Tales of the ancients!”﴾ They deny the verses of the Qur'an which the Prophet (ﷺ) recites to them and claim that they are just old fables of the people of former times.

﴿We shall strike him on the snout﴾ That is, We shall strike him with a sword on his nose, according to Ibn 'Abbaas (رضي الله عنه), while Ibn Jareer at-Tabari said: We shall make his case (i.e. his disbelief) clear to all, so that they know him and he cannot hide it, just as if he were branded on his nose.

﴿إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿٧﴾ وَلَا يَسْتَنْتُونَ ﴿٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿١٠﴾ فَنَادَا مُصْبِحِينَ ﴿١١﴾ أَنِ اغْدُوا عَلَى حَرْبِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٢﴾ فَأَنْطَلَقُوا وَهُمْ يَخْفَتُونَ ﴿١٣﴾ أَن لَّا يَدْخُلَهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿١٤﴾ وَغَدُوا عَلَى حَرٍِّ قَدِيدٍ ﴿١٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿١٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿١٧﴾﴾

17. Verily, We have tried them as We tried the People of the Garden, when they resolved to gather the fruits in the morning,

18. But made no reservation.

19. Then there came on it a visitation from your Lord, while they were asleep.

20. So it became, by the morning, like *aş-Şareem*.

21. As the morning broke, they called out:

22. “Go to your tilth in the morning, if you are determined.”

23. So they departed, conversing in secret low tones, [saying],

24. “Let not a single poor person break in upon you in it this day.”

25. And they opened the morning, strong in resolve.

26. But when they saw it, they said: “We are surely lost!”

27. “No, Indeed we are deprived!”

﴿Verily, We have tried them﴾ That is, the pagans of Quraysh.

﴿As We tried the People of the Garden﴾ That is, an orchard, containing all kinds of fruits.

﴿When they resolved to gather the fruits in the morning﴾ They swore to gather its fruits in the early morning, that no poor person might know of it.

﴿But made no reservation﴾ That is, they did not say: “*Insha’ Allah*” (If Allah wills).

﴿Then there came on it a visitation from your Lord, while they were asleep﴾ It was destroyed by a heavenly scourge during the night, while they slept. It is reported on the authority of Ibn Mas‘ood (رضي الله عنه) that: “Allah’s Messenger (ﷺ) said: “Avoid sins of disobedience. Verily, the slave commits sins, and the sustenance which he had is taken from him.” Then Allah’s Messenger (ﷺ) recited: ﴿Then there came on it a visitation from your Lord, while they were asleep. So it became, by the morning, like *aş-Şareem*?﴾ (Ibn Abi Haatim)

﴿So it became, by the morning, like *aş-Şareem*﴾ Blackened, like the night.

﴿As the morning broke, they called out﴾ That is, to one another.

﴿“Go to your tith in the morning, if you are determined.”﴾ That is, to collect the fruits.

﴿So they departed, conversing in secret low tones [saying]﴾ That is, talking in secret about their affairs, so that none might hear them.

﴿“Let not a single poor person break in upon you in it this day.”﴾ Do not let any poor, needy person enter the garden today.

﴿And they opened the morning, strong in resolve﴾ That is, absolutely determined not to share the blessings which Allah (ﷻ) had bestowed upon them with any poor, hungry person.

﴿But when they saw it, they said: “We are surely lost!”﴾ When they arrived at the garden and inspected it, and saw how it had changed from its former state of health and blooming into a blackened, ruinous state — no use for anything; this made them think that they had taken the wrong path and ended up in the wrong garden. Then they realized that there was no mistake and they said: ﴿“No, Indeed we are deprived!”﴾ That is, this is our garden, but we have no fortune nor any profit here.

﴿قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ ﴿٣٠﴾ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَن يُبَدِّلَنَا خَيْرًا مِّنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ الْعَذَابُ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾﴾

28. The fairest of them said: “Did I not say to you, Why do you not glorify?”

29. They said: “Glory to our Lord! Verily we have been *zaalimoon*!”

30. Then they turned, one against another, in reproach.

31. They said: “Alas for us! We have indeed transgressed!”

32. “It may be that our Lord will give us in exchange a better [garden] than this: for we do turn to our Lord!”

33. Such is the punishment; but greater is the punishment in the Hereafter, if only they knew!

﴿The fairest of them said﴾ That is, the most just and the best of them.

﴿“Did I not say to you, Why do you not glorify?”﴾ Did I not tell you to glorify Allah (ﷻ) and thank Him for the Blessings which He has bestowed upon you?

﴿They said: “Glory to our Lord! Verily we have been *ẓālimoon*!”﴾
 They expressed their obedience to Allah (ﷻ) when it was already too late; and this is why Allah says: ﴿“Verily we have been *ẓālimoon*!”﴾
 We were disobedient and transgressed the limits set by Allah.

﴿Then they turned, one against another, in reproach﴾ They began to blame each other for their failure to help the poor.

﴿They said: “Alas for us! We have indeed transgressed!”﴾ We were rebellious, behaved outrageously and exceeded all limits until we were afflicted by disaster.

﴿“It may be that our Lord will give us in exchange a better [garden] than this: for we do turn to our Lord!”﴾ And so Allah (ﷻ) gave them a better garden; and they were people from Yemen, near the city of Ṣan‘aa’.

﴿Such is the punishment﴾ This is the punishment of those who disobey Allah’s Commands and are miserly with the Blessings which He has bestowed upon them — ﴿but greater is the punishment in the Hereafter, if only they knew!﴾ It is reported on the authority of Ja‘far ibn Muhammad ibn ‘Ali ibn al-Ḥusayn ibn ‘Ali ibn Abu Ṭaalib (ﷺ) that he heard from his father, who reported from his grandfather, that Allah’s Messenger (ﷺ) forbade reaping and harvesting by night.” (Al-Bayhaqi)

﴿إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٢٤﴾ أَفَجَعَلُ الْمُتْسَلِّينَ كَالْمُجْرِمِينَ ﴿٢٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٢٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٢٧﴾ إِنَّ لَكُمْ فِيهِ لَّا تَحْزَنُونَ ﴿٢٨﴾ أَمْ لَكُمْ أَيْمَنُ عَلَيْنَا بَلِغَةُ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَّا تَحْكُمُونَ ﴿٢٩﴾ سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ ﴿٣٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٣١﴾﴾

34. Verily, for the righteous are Gardens of Delight, with their Lord.

35. Shall We then treat the Muslims like the sinners?

36. What is the matter with you? How judge you?

37. Or have you a book from which you learn,

38. That you shall have, through it whatever you choose?

39. Or have you Covenants with Us on oath, reaching to the Day of Resurrection, [providing] that you shall have whatever you demand?

40. Ask them, which of them will stand surety for that?

41. Or have they some “partners”? Then let them produce their “partners” if they are truthful!

﴿Verily, for the righteous are Gardens of Delight, with their Lord﴾ Having mentioned the situation of those who disobey Him, Allah (ﷻ) then explains the situation of the righteous, who fear Him and obey Him.

﴿Shall We then treat the Muslims like the sinners?﴾ Shall We give both of them an equal reward? Never!

﴿What is the matter with you? How judge you?﴾ That is, how could you imagine so?

﴿Or have you a book from which you learn﴾ That is, do you have some Revealed Book, which you study, memorize and utilize as a source of judgement?

﴿That you shall have, through it whatever you choose?﴾ That is, that you will be granted whatever you desire by studying, memorizing and judging by it?

﴿Or have you Covenants with Us on oath, reaching to the Day of Resurrection, [providing] that you shall have whatever you demand?﴾ Do you have firm contracts from Us which are good until the Day when all of mankind and the jinn and the animals will be resurrected to face the Judgement of their Lord?

﴿Ask them, which of them will stand surety for that?﴾ That is, say to them: “Which of you will guarantee that the matter is so?”

﴿Or have they some “partners”?﴾ — whom they ascribe to Allah (ﷻ) from among their idols and false deities.

﴿Then let them produce their “partners” if they are truthful!﴾ That is, call them forth and let them witness the veracity of what you claim, if you are telling the truth.

﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤١﴾ خَشَعَتِ أَبْصَارُهُمْ تَرْهُقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٢﴾ فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْكِتَابِ سَنَنْدِرْجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٣﴾ وَأُمْلِ لَهُمْ إِنَّ كَيِّدِي مَتِينٌ ﴿٤٤﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٥﴾ أَمْ عَنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤٦﴾﴾

42. [Remember] the Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they will not be able to do so.

43. Their eyes will be cast down and ignominy will cover them; they used to be called to prostrate themselves while they were healthy and good.

44. Then leave Me Alone with such as reject this hadith. We shall punish them gradually from directions they perceive not.

45. And I will grant them a respite. Verily, My Plan is strong.

46. Or is it that you ask them a wage, so that they are heavily burdened with debt?

47. Or that the Unseen is in their hands so that they can write it down?

﴿[Remember] the Day when the Shin shall be laid bare and they shall be called to prostrate themselves, but they will not be able to do so﴾ It is reported on the authority of Abu Sa‘eed al-Khudri (رضي الله عنه) that he said: “I heard the Prophet (ﷺ) saying:

‘Allah will lay bare His Shin and then all the Believers, men and women, will prostrate themselves before Him; but there

will remain those who used to prostrate themselves in the world for the purpose of showing off and gaining a good reputation. Such a one will try to prostrate himself (on the Day of Judgement) but his back (bones) will become a single bone (i.e. one vertebra) (— so that he will not be able to prostrate).” (Bukhari)

﴿Their eyes will be cast down and ignominy will cover them﴾ In the Hereafter, because of their sins and their arrogance in this world and then they will be punished for the enmity which they displayed in this world.

﴿They used to be called to prostrate themselves while they were healthy and good﴾ That is, in the life of this world, when they were in good health and able to pray, they did not; and so in the Hereafter, they will be punished for their inability to prostrate. When Allah (ﷻ) reveals His Shin to them, the Believers will prostrate, but the disbelievers and the hypocrites will be unable to do so.

﴿Then leave Me Alone with such as reject this hadith﴾ This is a stern warning: Leave the punishment of those who belie this Qur'an to Me — I know best about him.

﴿We shall punish them gradually from directions they perceive not﴾ We shall increase them in their sins for a while and then We shall seize them in an overwhelmingly powerful grip, taking them unawares.

﴿And I will grant them a respite. Verily, My Plan is strong﴾ I will grant them a respite for a while, before implementing My Plan upon them — and verily, My Plan for those who disobey My Commands is extremely severe. It is reported by Bukhari and Muslim that the Messenger of Allah (ﷺ) said: “Verily, Allah grants the wrongdoer a respite, but when He seizes him, there is no escape.” Then he recited the Words of Allah (ﷻ): ﴿Such is the Seizing of your Lord, when He

seizes the towns while they are doing wrong. Verily, His Seizing is painful, severe» (Qur'an 11:102).” (Bukhari)

«Or is it that you ask them a wage, so that they are heavily burdened with debt?» That is, you do no more than call them to Allah, without asking them for any payment or reward; rather you seek the reward for it from Allah (ﷻ).

«Or that the Unseen is in their hands so that they can write it down?» That is, from which they may judge for themselves.

﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْهُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ ۖ لَا إِلَهَ إِلَّا أَن تَذَرَكُمْ يَوْمَ ۖ مِّن رَّبِّيءَ لَنَبْذِلَهُ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ ۖ فَاجْتَنِبْهُ رَبُّهُمُ فَجَعَلَهُم مِّنَ الصَّالِحِينَ ﴿٥٠﴾ ۖ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾﴾

48. So wait with patience for the Command of your Lord, and be not like the Companion of the Fish, when he cried out in distress.

49. Had not Grace from His Lord reached him, he would surely have been cast off on the naked shore in disgrace.

50. Thus did his Lord choose him and make him of the company of the righteous.

51. And the unbelievers would almost trip you up with their eyes when they hear the Remembrance; and they say: “Surely he is possessed!”

52. But it is nothing less than a Message to all the worlds.

«So wait with patience for the Command of your Lord» That is, O’ Muhammad, upon your people, for verily, Allah will pass judgement upon them for you.

«And be not like the Companion of the Fish» That is Yoonus² (May Peace be upon him).

² Yoonus: Jonah (ﷺ).

«When he cried out in distress» That was after leaving his people in anger, from whence he proceeded to the sea and was swallowed by the big fish. It is reported on the authority of ‘Abdullah (ﷺ) that: “Allah’s Messenger (ﷺ) said: “It is not seemly that anyone should say: I am better than Yoonus ibn Mattaa.” (Bukhari, Muslim and Imam Aḥmad)³

«Had not Grace from His Lord reached him» — when he cried out in his affliction: «There is none worthy of worship but You; Glorified are You — surely, I have been one of the wrongdoers» (*Qur'an* 21: 87)

«He would surely have been cast off on the naked shore, in disgrace» That is, while he was a sinner, rebelling against Allah’s Command.

«Thus did his Lord choose him and make him of the company of the righteous» Allah (ﷻ), selected him and sent him forth to join a hundred thousand or more, of the righteous folk.

«And the unbelievers would almost trip you up with their eyes» That is, they look at you with eyes of envy and malice, so great is their enmity towards you. It is reported on the authority of Ibn ‘Abbaas (رضي الله عنه) that: “The Prophet (ﷺ) said: “The evil eye (of envy) is true; and if there had been anything which had preceded (Allah’s) *Qadr*, it would have been the evil eye...” (Muslim)

And Bukhari reported that Allah’s Messenger (ﷺ) used to seek protection for Al-Ḥasan and Al-Ḥusayn⁴ saying: “I seek refuge for you both with the Perfect Words of Allah from every devil and every misfortune and from every afflicting (evil) eye.”

³ Some scholars, including An-Nawawi, considered that the pronoun “I” referred to the person speaking, while others, including Ibn Ḥajar, said it referred to the Prophet (ﷺ); however, it is possible that both meanings are intended — and Allah knows best.

⁴ The two sons of ‘Ali ibn Abi Ṭaalib (رضي الله عنه).

﴿When they hear the Remembrance﴾ That is, the Message of Allah (ﷻ) which you deliver to them (i.e. the Book of Allah).

﴿And they say: “Surely he is possessed!”﴾ They slander you, seeking to harm you with their tongues.

﴿But it is nothing less than a Message to all the worlds﴾ That is, the Qur'an.

سُورَةُ الْحَاقَّةِ

SOORAH AL-HAAQQAH (69)

THE INEVITABLE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ الْحَاقَّةُ ۝١ مَا الْحَاقَّةُ ۝٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝٣ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ۝٤ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ۝٥ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ۝٦ سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ۝٨ وَجَاءَ وَرَعُونَ وَمَنْ قَبْلَهُ وَالْمُؤَنَّفِكِتْ بِالْخَاطِئَةِ ۝٩ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ۝١٠ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِمْ فِي الْبَارِيَةِ ۝١١ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِبَهَا أُنْثَىٰ وَعِيَةً ۝١٢﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. *Al-Haaqqah!*
2. What is *Al-Haaqqah*?
3. And what will make you know what is *Al-Haaqqah*?
4. Thamood and 'Aad denied *Al-Qaari'ah*.
5. As for Thamood, they were destroyed by the *At-Taaghiyah*!
6. And as for 'Aad, they were destroyed by a furious, violent, wind,
7. Which He imposed on them for seven nights and eight days *husooman*, so that you could see men lying overthrown, as if they were hollow date palm trunks!

8. Do you see any remnants of them?

9. And Fir'aoun [Pharaoh] and those before him came; and the *mu'tafikaat* committed sin.

10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.

11. Verily, when the water rose beyond its limits, We carried you in the floating vessel.

12. That We might make it an admonition for you and that the attentive ears might heed.

﴿*Al-Haaqqah!*﴾ This is one of the names given by Allah (ﷻ) to the Day of Judgement, meaning The Inevitable (Day).

﴿What is *Al-Haaqqah*?﴾ This is a rhetorical question.

﴿And what will make you know what is *Al-Haaqqah*?﴾ This is to emphasize its importance and its greatness. Then Allah tells us about how He destroyed those peoples who denied: ﴿Thamood and 'Aad denied *Al-Qaari'ah*?﴾ That is, they denied the coming of the Day of Judgement, one of whose names is *Al-Qaari'ah*, which means: The Striking Hour, so named because it will strike terror into the hearts of mankind.

﴿As for Thamood, they were destroyed by *At-Taaghiyah*! That is, the awful cry, which felled them and caused convulsions in the earth because of their tyranny and oppression and their disbelief.

﴿And as for 'Aad, they were destroyed by a furious, violent, wind﴾ A raging, freezing gale, which lashed them, until it pierced their hearts.

﴿Which He imposed on them﴾ That is, inflicted upon them.

﴿For seven nights and eight days *husooman*? That is, in succession, without ceasing — days filled with misfortune!

«So that you could see men lying overthrown, as if they were hollow date palm trunks!» The wind struck them and they fell to the ground with the crowns of their heads down, dead, while their bodies remained stiff, as though they were felled, hollowed out date palms. It is authentically reported by Bukhari and Muslim that Allah's Messenger (ﷺ) said: "I was helped by *aş-Şabaa*¹ and 'Aad was destroyed by *ad-daboor*."²

«Do you see any remnants of them?» Do you see any of them remaining alive, or any of their descendants? On the contrary, they perished and Allah (ﷻ) made them and their families completely extinct.

«And Fir'aoun [Pharaoh] and those before him came? That is, the peoples like him.

«And the *mu'tafikaat*» They are the rejecting peoples.

«Committed sin» That is, the sin of rejection.

«And they disobeyed their Lord's Messenger» Each of these peoples rejected their respective Messenger; and whoever rejects any one of the Messengers has rejected them all.

«So He seized them with a strong punishment» That is, a mighty, severe and painful punishment.

«Verily, when the water rose beyond its limits» Due to the supplication of Nooh (ﷺ)³ it rose, covering the land.

«We carried you in the floating vessel» That is, in the ship upon the water.

¹ *Aş-Şabaa*: The east wind.

² *Ad-daboor*: The west wind.

³ Nooh: Noah (ﷺ).

﴿That We might make it an admonition for you﴾ We caused the boat's like to remain, that you may ride upon them on the currents of the seas, as Allah (ﷻ), says: ﴿And it is a Sign for them that We carried their offspring in the laden ship [of Nooh]﴾ (Qur'an 36: 41)

﴿And that the attentive ear might heed﴾ That you might understand and appreciate the Blessings which Allah (ﷻ) has bestowed upon you from His Book. It is reported on the authority of Makhool that he said: "When ﴿and that the attentive ear might heed﴾ was revealed to Allah's Messenger (ﷺ) he said: "I asked my Lord that he make it the ear of 'Ali." Makhool said: "And 'Ali used to say: "I have never forgotten anything which I heard from Allah's Messenger (ﷺ)." (Ibn Hibbaan) This is also narrated by Ibn Jareer at-Ṭabari, on the authority of Makhool, and it is a *mursal* narration.⁴

﴿فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۖ وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۖ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۖ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۖ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَةٌ ۖ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ۝﴾

13. Then when the Trumpet is blown with one blowing,
14. And the earth and the mountains shall be removed from their places and crushed with a single crushing.
15. Then on that day shall the Event fall.
16. And the heaven shall be rent asunder, for that Day, it will be *waahiyah*.
17. And the angels will be on its sides and eight will, on that Day, bear the Throne of your Lord above them.

⁴ *Mursal*: An incomplete chain of narrators, in which a *Taabi'i* [i.e. one who met one or more Companions, but did not meet the Prophet (ﷺ)] reports on the authority of the Prophet (ﷺ).

18. That Day shall you be brought forth; none of your secrets will be hidden.

Allah (ﷻ), then informs us about the terror of the Day of Resurrection, which will begin with the Blowing of Fear, and is followed by the Blowing of Stunning and then the Blowing of Resurrection for the Lord of the worlds: ﴿Then when the Trumpet is blown with one blowing﴾ And this is the last blowing.

﴿And the earth and the mountains shall be removed from their places and crushed with a single crushing﴾ The surface of the earth will be flattened out and sections of the earth will replace each other.

﴿Then on that day shall the Event fall﴾ That is, the Resurrection will begin.

﴿And the heaven shall be rent asunder, for that Day, it will be *waahiyah*﴾ That is, weak.

﴿And the angels will be on its sides﴾ They will be at the sides of the heaven and at its doors when it is torn apart.

﴿And eight will, on that Day, bear the Throne of your Lord above them﴾ That is, eight angels will bear the Throne of Allah (ﷻ) on the Day of Resurrection; and the distance between the inner corner of each angel's eye to the outer corner would take one hundred years to traverse. Allah's Messenger (ﷺ) said:

“I have been permitted to inform you about the angels who will carry the Throne: The distance between each one's earlobe and his neck would take seven hundred years for a bird to cross.”
(— and its *isnaad* ⁵ is good)

﴿That Day shall you be brought forth; none of your secrets will be hidden﴾ You will be shown all of the secrets.

⁵ *Isnaad*: Chain of narrators.

﴿ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ ۖ فَيَقُولُ هَؤُلَاءِ مَآءُومٌ أَقْرَأُوا كِتَابَهُ ۚ ﴾ إِنِّي نَلَّيْتُ أَنِّي مُلْكٌ حَسَابِيَّةٌ ﴿١٩﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢٠﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢١﴾ قُطُوفُهَا دَانِيَةٌ ﴿٢٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا ﴿٢٣﴾ بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

19. Then as for him who will be given his book in his right hand, he will say: "Here! Read my book!"

20. Surely, I believed that I would meet my Account.

21. So he shall be in a life well-pleasing.

22. In a lofty Garden.

23. The fruits in bunches whereof will be near.

24. Eat and drink at ease for that which you have sent on before you in days past.

﴿Then as for him who will be given his book in his right hand, he will say: "Here! Read my book!"﴾ Due to his excessive joy, he will say to everyone he meets: "Look at the record of my good deeds!" It is authentically reported on the authority of Ibn 'Umar (رضي الله عنه) that he said: "I heard Allah's Messenger (ﷺ) saying:

"The slave will approach Allah on the Day of Judgement and he will acknowledge his sins, until he believes that he is destroyed, but Allah will say to him: "I overlooked them in the life of the world and I forgive you for them today." Then he will be given the book of his good deeds in his right hand. As for the disbeliever and the hypocrite, the witnesses will say: "These are those who lied against their Lord; the curse of Allah be upon the wrongdoers!"

﴿Surely, I believed that I would meet my Account﴾ I was firmly convinced during my earthly life that there was no doubt that this Day would come.

﴿So he shall be in a life well-pleasing﴾ That is, a life which will please him greatly.

﴿In a lofty Garden﴾ That is, with lofty palaces, of blessed seasons and eternal happiness. It is authentically reported that Allah's Messenger (ﷺ) said: "Perform (good) deeds, spend (in Allah's Cause) and be close (to one another), but know that the deeds (alone) of none of you will suffice to admit him to Paradise." They said: "Even you, O' Messenger of Allah?" He replied: "Even I, unless Allah's Mercy and His Bounty encompass me." And this is the truth, for it is by Allah's Grace and Generosity that one may enter Paradise, while the level attained is dependent upon the good deeds — and Allah (ﷻ) knows best.

﴿The fruits in bunches whereof will be near﴾ He will be able to reach from his couch and pick the fruits of Paradise.

﴿Eat and drink at ease for that which you have sent on before you in days past﴾ This will be said to the inhabitants of Paradise, as a bounty and a blessing for them.

﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يُتْلَىٰ عَلَيَّ كِتَابِي ۖ أَوْتَىٰ كِتَابِي ۖ وَلَمْ أَدْرِ مَا حِسَابِي ۖ﴾ (٢٥) ﴿يَلْتَبِتَا ۚ كَانَتْ الْقَاضِيَةَ ۚ﴾ (٢٦) ﴿مَا أَغْنَىٰ عَنِّي مَالِي ۚ﴾ (٢٧) ﴿هَلَاكَ عَنِّي سُلْطَانِي ۚ﴾ (٢٨) ﴿خَذُوهُ فَعْلُوهُ ۚ﴾ (٢٩) ﴿ثُمَّ الْجَحِيمَ صَلُّوهُ ۚ﴾ (٣٠) ﴿ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۚ﴾ (٣١) ﴿إِنَّهُمْ كَانُوا لَا يَوْمِنَ بِاللَّهِ الْعَظِيمِ ۚ﴾ (٣٢) ﴿وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمُسْكِينِ ۚ﴾ (٣٣) ﴿فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۚ﴾ (٣٤) ﴿وَلَا طَعَامٌ إِلَّا مِن غُسْلَيْنِ ۚ﴾ (٣٥) ﴿لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۚ﴾ (٣٦)

25. But as for him who will be given his book in his left hand, he will say: "I wish that I had not been given my book!"

26. "And that I had never known how my Account is!"

27. "Would that it had been my end!"

28. "My wealth has not availed me;"

29. "My power has gone from me!"

30. Seize him and fetter him;

31. Then throw him in the blazing Fire.
32. Then fasten him with a chain whereof the length is seventy cubits.
33. Verily, he used not to believe in Allah, the Most Great,
34. And urged not on the feeding of the poor.
35. So no friend has he here this Day.
36. Nor any food except from *ghisleen*.
37. None will eat it except the sinners.

﴿But as for him who will be given his book in his left hand, he will say: "I wish that I had not been given my book!"﴾ He will be full of regret.

﴿And that I had never known how my Account is!"﴾ That is, that I had not been called to this Reckoning.

﴿"Would that it had been my end!"﴾ Aḍ-Ḍaḥḥaak said that it means: I wish that there was no life after this death. This was also said by Muhammad ibn Ka'b, Ar-Rabee' and As-Suddi, while Qataadah said: "He wishes for death, and yet during the life of this world, nothing was more hateful to him."

﴿"My wealth has not availed me."﴾ That is, my wealth cannot save me from Allah's Punishment.

﴿"My power has gone from me!"﴾ Nor can the elevated status which I enjoyed on earth help me.

﴿Seize him and fetter him﴾ This will be said concerning the unbelievers, i.e. Shackle his neck!

﴿Then throw him in the blazing Fire﴾ That is, immerse him deeply in it.

﴿Then fasten him with a chain whereof the length is seventy cubits﴾

It is reported on the authority of Ibn 'Abbaas (رضي الله عنه) that he said it means: Bind him with it, passing it through his buttocks and bringing

it out through his mouth!

﴿Verily, he used not to believe in Allah, the Most Great﴾ He did not fulfill the right of Allah (ﷻ) upon him that he worship Him and obey Him.

﴿And urged not on the feeding of the poor﴾ He did not feed the poor and needy himself, nor did he encourage others to do so. It is reported on the authority of 'Abdullah ibn 'Umar (رضي الله عنه) that a man asked the Prophet (ﷺ): "What sort of deeds (or qualities) of Islam are good?" The Prophet (ﷺ) replied: "To feed (the poor) and greet those whom you know and those whom you do not know." (Bukhari)

﴿So no friend has he here this Day﴾ He has neither friend nor intercessor who can save him from Allah's Punishment.

﴿Nor any food except from *ghisleen*﴾ Qataadah said: "It is the worst food of the people of the Hell-Fire." Ar-Rabee' and Aḍ-Ḍaḥḥaak said that it is a tree in the Hell-Fire. It is also said that it is from the blood and water which pour from the muscles of the inhabitants of the fire and that it is pus from the people of the Hell-Fire.

﴿None will eat it except the sinners﴾ That is, those whose sin was disbelief.

﴿فَلَا أَقْسَمُ بِمَا تُبْصِرُونَ ۖ وَمَا لَا تُبْصِرُونَ ۚ إِنَّكُمْ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٣٨﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُوْمَنُونَ ﴿٣٩﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا تَذْكُرُونَ ﴿٤٠﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤١﴾﴾

38. So I swear by whatsoever you see,

39. And by whatsoever you see not,

40. That this is verily, the word of an honoured Messenger.

41. It is not the word of a poet; little it is that you believe!

42. Nor is it the word of a fortune-teller; little it is that you remember!

43. It is Revelation from the Lord of the worlds.

﴿So I swear by whatsoever you see﴾ That is, whatever you see of Allah's creation, which are evidence of His Perfection.

﴿And by whatsoever you see not﴾ That is, the unseen, knowledge of which is with Allah (ﷻ) only.

﴿That this is verily, the word of an honoured Messenger﴾ That is, that this Qur'an is the Message given to Muhammad (ﷺ), or the angel Jibreel (ﷺ).

﴿It is not the word of a poet﴾ That is, the Qur'an is not the poetry of any man; it is Revelation from Allah (ﷻ) and its *aayaat* (verses) are unlike any poetry.

﴿Little it is that you believe!﴾ That is, O' you pagans of Quraish!

﴿Nor is it the word of a fortune-teller﴾ — as you claim.

﴿Little it is that you remember!﴾ That is, you do not take heed of the warning therein.

﴿It is Revelation from the Lord of the worlds﴾ It is reported on the authority of 'Umar ibn al-Khattaab (رضي الله عنه) that he said: "I went out to confront the Messenger of Allah (ﷺ) when I had not yet embraced Islam, but I found that he had entered the mosque before me and so I stood behind him and he began to read *Soorah al-Haaqqah*. I was impressed by the words of the Qur'an." He said: "I said: "by Allah, this is poetry, just as Quraysh have said." He recited: "﴿It is not the word of a poet; little it is that you believe!﴾." I said: "﴿(Then it is the word of) a fortune-teller.﴾" He recited: "﴿Nor is it the word of a fortune-teller; little it is that you remember! It is Revelation from the Lord of the worlds. And if he had forged a false saying concerning Us, We would surely have seized him by *al-yameen*, and then certainly, We would have cut off his *wateen* and none of you could have withheld Us from him﴾ — up to the end of the *Soorah*." He said: "Then Islam entered my heart completely." (Imam Ahmad)

﴿ وَلَوْ نَقُولُ عَيْنَا بِعَاصِ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّكُمْ لَلْمُكْذِبِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾ وَإِنَّكُمْ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّكُمْ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾ ﴾

44. And if you had forged a false saying concerning us,
 45. We surely would have seized him by *al-Yameen*,
 46. And then We certainly would have cut off his *wateen*.
 47. And none of you could have withheld Us from him.
 48. And verily, it is a Reminder for the God-fearing.
 49. And verily, We know that there are some among you who belie.
 50. And indeed, it will be an anguish for the disbelievers.
 51. And verily, it is an absolute truth with certainty.
 52. So glorify the Name of your Lord, the Most Great.

﴿And if you had forged a false saying concerning us﴾ That is, if you, O' Muhammad — as they claim — were to invent lies against Allah (ﷻ), adding something to the Message, or deleting from it, or making things up and attributing them falsely to Him, Allah's Punishment would have overtaken you. This is why Allah (ﷻ), then says: ﴿We surely would have seized him by *al-yameen*﴾. It was said that it means: Allah (ﷻ) would wreak vengeance upon him by His Right Hand because the Right Hand is more forceful. It was also said: We would have seized him by his right hand.

﴿And then We certainly would have cut off his *wateen*﴾ Ibn 'Abbaas (رضي الله عنه) said that *al-wateen* is the aorta of the heart and it is the blood vessel to which the heart is attached. 'Ikrimah, Sa'eed ibn Jubair, Al-Hakam, Qataadah and others said that *al-wateen* is the heart and its blood vessels.

﴿And none of you could have withheld Us from him﴾ That is, none of you could intervene between Us and him, if We wanted to do any

such thing with him.

﴿And verily, it is a Reminder for the God-fearing﴾ That is, the Qur'an, as in Allah's Words: ﴿Say: "It is for those who believe [a source of] guidance and a cure; but for those who disbelieve, there is a heaviness [i.e. deafness] in their ears"﴾ (*Qur'an* 41: 44)

﴿And verily, We know that there are some among you who belie﴾ That is, in spite of this clear evidence, there will be some of you who will deny the Qur'an.

﴿And indeed, it will be an anguish for the disbelievers﴾ Ibn Jareer at-Tabari said that it means their rejection will be a source of grief for the unbelievers on the Day of Resurrection and he reported something similar from Qataadah. Ibn Abi Haatim reports on the authority of As-Suddi, from Abu Maalik: ﴿And indeed, it will be an anguish for the disbelievers﴾ That is, a cause for regret, and "it" refers to the Qur'an. In other words, the unbelievers will have cause to regret their rejection of the Qur'an and their failure to believe in it, as in Allah's Words: ﴿Thus have We caused it [the denial of the Qur'an] to enter the hearts of the sinners﴾ (*Qur'an* 26: 200) and He, Most High also says: ﴿And a barrier will be set between them and that which they desire [i.e. repentance and acceptance of faith]﴾ (*Qur'an* 34: 54). This is why He, Most High then says: ﴿And verily, it is an absolute truth with certainty﴾ That is, there is not the slightest atom of doubt that the Qur'an is the truth from Allah (ﷻ). It is reported on the authority of Abu Hurayrah (رضي الله عنه) that Allah's Messenger (ﷺ) said:

"There was no Prophet from among the Prophets but was given miracles because of which the people had security or belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope my followers will be more than those of any other Prophet on the Day of Resurrection." (Bukhari)

«So glorify the Name of your Lord, the Most Great» Who revealed this Glorious Qur'an. It is reported on the authority of Abu Hurayrah (رضي الله عنه) that Allah's Messenger (ﷺ) said:

“Whoever says: *Subḥaanallahi wa Biḥamdihi* (Glorified be Allah and all praise to Him) one hundred times a day will be forgiven all his sins, even if they were as much as the foam on the sea.” (Bukhari)

سُورَةُ الْمَعَارِجِ

SOORAH AL-MA'AARIJ (70)

THE WAYS OF ASCENT

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُمْ دَافِعٌ ﴿٢﴾ مِنْ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَأَصْبِرْ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. A questioner asked concerning a torment about to fall
2. Upon the disbelievers, which none can avert,
3. From Allah, the Owner of *al-ma'aarij*.
4. The angels and *ar-rooh* ascend to Him in a Day the measure of which is fifty thousand years.
5. So be patient with a good patience.
6. Verily, they see it as far away.
7. But we see it as near.

﴿A questioner asked﴾ That is, he was in haste to know, as in Allah's Words: ﴿And they ask you to hasten on the torment! And Allah fails not in His Promise﴾ (*Qur'an* 22: 47) His Punishment is a certainty

from which there is no escape. It was the disbelievers who asked about the punishment and it will befall them: ﴿Upon the disbelievers, which none can avert﴾ That is, none can prevent it if Allah (ﷻ) wants it to be; and this is why Allah (ﷻ) says: ﴿From Allah, the Owner of *al-ma'aarij*﴾ That is, Lord of all ways of ascent to the heaven.

﴿The angels and *ar-rooh* ascend to Him﴾ That is, the angels and Jibreel (ﷺ) ascend to Allah.¹ It is also said that it means the angels and all the souls of mankind ascend to Him.

﴿In a Day the measure of which is fifty thousand years﴾ That is the Day of Resurrection, which will last for the disbeliever the equivalent of fifty thousand earthly years. It is reported on the authority of Abu Sa'eed, that it was said to Allah's Messenger (ﷺ): "How long is that Day!" The Messenger of Allah (ﷺ) said:

"By Him in Whose Hand is my soul, He will lighten it for the believer so that it seems to him like less than the time it took for him to pray the obligatory prayer in the life of the world."
(Imam Aḥmad)

﴿So be patient with a good patience﴾ That is, O' Muhammad, be patient over your people's rejection of you and their haste for the punishment and their belief that it is far off. This is why He, Most High says: ﴿Verily, they see it as far away﴾ That is, the time when they will be punished; and far away here means never, impossible.

﴿But we see it as near﴾ That is, the Believers believe it to be quite near, although none knows when it will be except Allah.²

¹ This is a powerful proof against those who claim that Allah (ﷻ) is not above His creation.

² According to at-Ṭabari and others, the pronoun "We" refers to Allah — and Allah knows best.

﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِّ ۝ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝ وَلَا يَسْأَلُ حِمِيمٌ حَمِيمًا ۝ يُبْصِرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِذِهِ بَيْنُهُ ۝ وَصَلْبَتِهِ وَأَخِيهِ ۝ وَفَصَّلَتِهِ أَلَّتْهُ تَوْبُهُ ۝ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ كَلَّا إِنَّهَا لَأَطْلَىٰ ۝ نَزَاعَةً لِلشَّوَىٰ ۝ تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّىٰ ۝ وَجَمَعَ فَأَوْعَىٰ﴾

8. The Day when the sky will be like *al-muhl*,

9. And the mountains will be like *al- 'ihn*,

10. And no friend will ask a friend.

11. Though they shall be made to see one another. The sinner would desire to ransom himself from the punishment of that Day by his children,

12. And his wife and his brother,

13. And his kindred who sheltered him,

14. And all that are in the earth, so that it might save him.

15. By no means! Verily, it will be *lazaa!*

16. Taking away *ash-shawaa!*

17. Calling such as turn their backs and turn their faces away,

18. And collect and hide.

﴿The Day when the sky will be like *al-muhl*?﴾ That is, like the dirty residue of boiled oil, according to Ibn 'Abbaas, Mujaahid, 'Aṭaa', Sa'eed ibn Jubayr and others.

﴿And the mountains will be like *al- 'ihn*﴾ That is, like carded wool, according to Mujaahid, Qataadah and As-Suddi. This *aayah* (verse) is like Allah's Words: ﴿And the mountains will be like carded wool﴾ (*Qur'an 101: 5*)

﴿And no friend will ask a friend﴾ That is, none shall ask his closest relatives or his dearest friends about their condition, even though he

sees them in the worst state — he will be too preoccupied with himself.

«Though they shall be made to see one another» Al-'Awfi reports on the authority of Ibn 'Abbaas (رضي الله عنه) that he said: "They will know each other and they will become acquainted with one another, then they will disperse; this is why Allah (ﷻ) says: «Every man will have enough that Day to make him careless of others» (*Qur'an* 80: 37) And it is like Allah's Words: «O' mankind! Fear your Lord and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true» (*Qur'an* 31: 33)

«The sinner would desire to ransom himself from the punishment of that Day by his children, and his wife and his brother, and his kindred who sheltered him, and all that are in the earth, so that it might save him. By no means!» That is, no ransom will be accepted from him, even if he were to bring the whole population of the earth and the greatest wealth therein — indeed, even if he were to bring the weight of the world in gold, or his most beloved children, hoping when he saw the terror of the Day of Resurrection to ransom himself therewith from Allah's Punishment, it would not be accepted from him.

«Verily, it will be *lazaa!*» Allah (ﷻ) describes the Hell-Fire and the fierceness with which it burns: A raging inferno.

«Taking away *ash-shawaa!*» That is, burning away completely the scalp, according to Ibn 'Abbaas and Mujaahid. It is also said that it means everything except the bones, or the finger-tips and the tips of the toes, or the muscles of the legs, or the muscles of the feet, or his facial features. One of the sayings attributed to Al-Hasan is that all of the body will burn and only the heart will remain and it will cry out.

«Calling such as turn their backs and turn their faces away» That is, on the Day of Resurrection, the Fire will call to those whom Allah (ﷻ) created for it — those who, during the life of this world used to

do its deeds — and it will pick them out from amongst the multitudes, as the bird picks out grains. This is because they used to turn their backs (i.e. rejected with their hearts and abandoned with their limbs) when the Message of Allah (ﷺ) was recited to them.

﴿And collect and hide﴾ That is, he used to be miserly with the wealth which Allah (ﷻ) had bestowed upon him, hiding it away and refusing to give charity or *zakah*.

﴿ إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١٩﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُسْلِمِينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بَيِّمَ الَّذِينَ ﴿٢٦﴾ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾ إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾ فَمَنْ أَبْغَىٰ ذَكََّ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمْتَنِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ ﴾

19. Verily, man was created impatient,
20. Irritable when evil touches him;
21. And niggardly when good touches him.
22. Except those who pray,
23. Those who are constant in their prayers;
24. And those in whose wealth there is a recognized right —
25. For the one who asks and for the one who has lost;
26. And those who believe in the Day of Recompense;
27. And those who fear the torment of their Lord.
28. Verily, the torment of their Lord is that before which none can feel secure.
29. And those who guard their private parts,

30. Except with their wives and those whom their right hands possess, for they are not blameworthy.

31. But whosoever seeks beyond that, then it is those who are trespassers.

32. And those who keep their trusts and covenants.

33. And those who stand firm in their testimonies.

34. And those who guard their prayer well.

35. Such shall dwell in the Gardens, honoured.

﴿Verily, man was created impatient﴾ Allah (ﷻ) informs us about the flaws in man's character, explaining further in His next Words: ﴿Irritable when evil touches him﴾ That is, when harm befalls him, he becomes upset and panics and his heart beats strongly due to excess of fear and despair that good will come to him after that.

﴿And niggardly when good touches him﴾ When some blessing comes to him from Allah (ﷻ), he is miserly and refuses to share it with others and they deny the rights imposed upon them by Allah (ﷻ) (i.e. to pay *zakah*, give charity and spend in Allah's Cause etc.)

﴿Except those who pray﴾ That is, those who perform the prayers which Allah (ﷻ) has ordained for them do not share the negative characteristics attributed to mankind in the preceding *aayaat* (verses). They are those whom Allah has safeguarded, protected and guided towards goodness: Those who worship Allah (ﷻ) in prayer.

﴿Those who are constant in their prayers﴾ That is, those who, without fail remain regular in their worship — at the right time and in the right place³ — and fulfill all of its obligations.

﴿And those in whose wealth there is a recognized right — for the one who asks and for the one who has lost﴾ That is, those who set aside a

³ That is, in the mosque for men, and in the house or the mosque for women.

fixed portion of their wealth to be given to the beggars and the poverty-stricken, regardless of the reason for their loss of wealth and property, according to Ibn Jareer.

﴿And those who believe in the Day of Recompense﴾ They believe firmly in their hearts in the Appointed Day, when the Reckoning and the Judgement will take place and each will be recompensed according to his deeds.

﴿And those who fear the torment of their Lord﴾ That is, they fear the punishment which will be meted out to the disbelievers, the hypocrites and the sinners on the Day of Judgement.

﴿Verily, the torment of their Lord is that before which none can feel secure﴾ That is, none can count himself safe from the Punishment of Allah (ﷻ), unless Allah saves him from it.

﴿And those who guard their private parts﴾ That is, those who refrain from committing illegal sexual acts. It is reported on the authority of Sahl ibn Sa'd (رضي الله عنه) that he said: "Allah's Messenger (ﷺ) said:

"Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his legs, I will guarantee Paradise for him." (Bukhari)⁴

﴿Except with their wives and those whom their right hands possess, for they are not blameworthy﴾ That is, their legal wives and the female slaves in their care — they will not be asked about this, for this has been permitted for them by Allah (ﷻ).

﴿But whosoever seeks beyond that, then it is those who are trespassers﴾ That is, whoever seeks sexual gratification from other than them are rebellious and have exceeded the Laws of Allah. It is reported on the authority of Anas ibn Maalik that he said: "I will

⁴ That is, whoever guards his tongue from evil speech and his mouth from eating the forbidden, and his private parts from illegal sexual acts.

narrate to you a hadith I heard from Allah's Messenger (ﷺ) and none other will tell of it." I heard Allah's Messenger (ﷺ) saying:

"Among the portents of the Hour are the following: Religious knowledge will be taken away; general ignorance (in religious matters) will increase; illegal sexual intercourse will prevail; drinking alcoholic drinks will become common; men will decrease in number, so much so that fifty women will be looked after by one man." (Bukhari)

﴿And those who keep their trusts and covenants﴾ That is, those who, if they are trusted in something, do not fail in that trust and if they make a contract to do something, they do it; and these are the traits of a Believer, the opposite of those of the hypocrite, as is shown by the authentic hadith which states:

"The signs of a hypocrite are three: When he speaks he lies; when he promises, he breaks the promise; and when he is trusted, he betrays that trust." (Bukhari)

﴿And those who stand firm in their testimonies﴾ That is, when they give testimony before a judge, whether it is upon a near relative or a total stranger, they do not change their evidence.

﴿And those who guard their prayer well﴾ That is, they are careful to pray at the right time and in the right place, to implement its obligations, its pillars and its strongly recommended acts.

﴿Such shall dwell in the Gardens, honoured﴾ That is, they shall have their eternal abode in the Gardens of Paradise, where they will be honoured with all its attendant bounty and blessings.

﴿قَالَ الَّذِينَ كَفَرُوا فَبَلَّكَ مُهَاطِبِينَ ﴿٣٧﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٨﴾ أَطِيعُ كُلَّ أَمْرٍ مِّنْهُمْ أَن يَدْخُلَ جَنَّةَ نَعِيمٍ ﴿٣٩﴾ كَلَّا ۖ إِنَّا خَلَقْنَاهُمْ مِّمَّا يَعْلَمُونَ ﴿٤٠﴾ فَلَا أُقِيمُ رَبِّ السَّعْدِ وَالْعَرْبِ إِنَّا لَقَادِرُونَ ﴿٤١﴾ عَلَى أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤٢﴾ فَذَرَهُمْ يَحْضُوا وَيَلْعَبُوا حَتَّىٰ

يَلْقَؤْا يَوْمَهُ الَّذِي يُوعَدُونَ ﴿٤٦﴾ يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَانَهُمْ إِلَى نُصْبٍ يُؤْفَضُونَ ﴿٤٧﴾ خَشِيعَةً
أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَلِكَ الْيَوْمَ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٨﴾

36. So what is the matter with those who disbelieve, that they hasten from you,

37. In groups on the right and on the left?

38. Does every man of them hope to enter the Garden of *An-Na'eem*?

39. By no means! Verily, We have created them out of that which they know!

40. So I swear by the Lord of *al-mashaariq* and *al-maghaarib*, that surely We are Able,

41. To replace them by better than them; and We are not *masbooqeen*.

42. So leave them to plunge in vain talk and play about, until they meet their Day which they are promised.

43. The Day when they will all come rushing out of the graves.

44. With their eyes lowered in humility, covered in ignominy! That is the Day which they were promised!

﴿So what is the matter with those who disbelieve, that they hasten from you﴾ That is, the pagans of Quraysh run away from Allah's Messenger (ﷺ), meaning that that they rush to reject the Message of Allah.

﴿In groups on the right and on the left?﴾ That is, they run away to right and left.

﴿Does every man of them hope to enter the Garden of *An-Na'eem*?﴾ That is, do they think that they will enter Paradise when they behave in this way?

﴿By no means!﴾ On the contrary, their eternal abode will be the Hell-Fire!

﴿Verily, We have created them out of that which they know!﴾ That is, from a weak drop of sperm, as in Allah's Words: ﴿Did We not create you from a despised water?﴾ (*Qur'an* 77: 20), and in His Words: ﴿So let man see from what he is created: He is created from a water, gushing forth﴾ (*Qur'an* 86: 5-6)

﴿So I swear by the Lord of *al-mashaariq* and *al-maghaarib*﴾ That is, Who created the heavens and the earth and made the east and the west and subdued the stars and made them to rise in the east and to set in the west. And the essence of these Words is: The matter is not as they claim, that there will be no appointed Day, no Reckoning and no Gathering. On the contrary, all of these things will occur and there is no escape from them.

﴿That surely We are Able﴾ That is, We are Able, on the Day of Resurrection to bring them back to life.

﴿To replace them by better than them﴾ That is, to give them better bodies than they had before.

﴿And We are not *masbooqeen*﴾ That is, We are not unable, as in Allah's Words: ﴿Does man think that We shall not assemble his bones?﴾ (*Qur'an* 75: 3) Aṭ-Ṭabari held that it means: We are not unable to replace them with another people, who will obey Us and will not disobey Us, as in Allah's Words: ﴿And if you turn away [from Islam and obedience to Allah], He will exchange you for some other people and they will be unlike you﴾ (*Qur'an* 47: 38)

﴿So leave them﴾ That is, O' Muhammad!

﴿To plunge in vain talk and play about﴾ That is, leave them to their rejection, disbelieve and stubbornness. It is reported on the authority of Al-Mugheerah ibn Shu'bah that he said: "The Prophet (ﷺ) said:

"Allah has hated for you: Sinful and useless talk like backbiting, or that you talk too much about others; to ask too many

questions (in disputed religious matters); and to waste wealth (by extravagance).” (Bukhari)

«Until they meet their Day which they are promised» Then they will know the results of their actions and they will taste the evil consequences thereof.

«The Day when they will all come rushing out of the graves» They will rise therefrom when their Lord, Most Blessed, Most High calls them forth for the Reckoning. They will rush to it as they used to rush to their idols in the life of this world.

«With their eyes lowered in humility» That is, in fear of Allah (ﷻ) and humility.

«Covered in ignominy!» As opposed to their posture of pride, arrogance and rejection in this world. This is why Allah (ﷻ) says: «That is the Day which they were promised!» That is, the Day of Judgement.

سُورَةُ نُوحٍ

SOORAH NOOH (71)

NOAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ①﴾ قَالَ يَقَوْمِ
إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ② أَنْ أَعْبُدُوا اللَّهَ وَأَتَّقُوهُ وَأَطِيعُوا ③ يَغْفِرَ لَكُمْ مِّنْ ذُنُوبِكُمْ
وَيُخَوِّضَكُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ④ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ⑤﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. Verily, We sent Nooh to his people [saying]: “Warn your people before there comes to them a painful torment.”
2. He said: “O my people! Verily, I am a plain warner to you,”
3. “That you should worship Allah, fear Him and obey me.
4. He will forgive you your sins and give you a respite until an appointed term. Verily, the term of Allah, when it comes, cannot be delayed — if you but knew.”

Allah (ﷻ), informs us about Nooh [Noah (ﷺ)], how He sent him to his people, ordering him to warn them of Allah’s Punishment before it should seize them and that if they turned in repentance to Allah, He would save them from that. This is why He, says: ﴿“Warn your people before there comes to them a painful torment.”﴾ That is, make

the warning plain and clear to them.

﴿“That you should worship Allah, fear Him...”﴾ That is, abstain from the things which He has forbidden to you and avoid sins.

﴿And obey me﴾ In everything which I command you and forbid you.

﴿He will forgive you your sins﴾ If you do that which He commands you and believe in what was sent to me for you, He will forgive you your sins. Some held that the verse means: He will forgive you some of your sins; this was due to the use of the word (*min* i.e. ‘from’ — in the *aayah* (verse), that is, Allah (ﷻ) will forgive you the major sins for which He promised you His Retribution if you commit them. But Ibn Jareer said that the word ‘*min*’ here means ‘of’; i.e. He will purify you of your sins.

﴿And give you a respite until an appointed term﴾ He will extend your years and avert for you the punishment; but if you do not avoid that which He has forbidden you, He will cause it to fall upon you. It could be inferred from this *aayah* (verse) that obedience to Allah (ﷻ) and His Messenger (ﷺ), righteousness and maintaining ties of kinship may prolong one’s life, as it is reported also in the hadith: “Maintaining ties of kinship will lengthen one’s life.”

﴿Verily, the term of Allah, when it comes, cannot be delayed — if you but knew.”﴾ That is, make haste to obedience before retribution falls upon you, for if Allah (ﷻ) commands it, there is none who can prevent it, for He is the Almighty Who subdues all things, the All-Powerful to Whom all creation submits.

﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا فِرَارًا ﴿٦﴾ وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْوَاعَهُمْ فِيْٓ أَفَادِنِهِمْ ﴿٧﴾ وَاسْتَفْسَحُوا يَنَابَهُمْ ﴿٨﴾ وَأَصْرُوا ﴿٩﴾ وَاسْتَكْبَرُوا أَشْجَكَارًا ﴿١٠﴾﴾

﴿٧﴾ ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾ فَقُلْتُ
 ﴿١٠﴾ اسْتَغْفِرُوا رَبَّكُمْ إِنَّكُمْ كَانُمْ أَفْكَارًا ﴿١١﴾ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ﴿١٢﴾

5. He said: “O’ my Lord! Verily, I have called to my people night and day,”

6. “But all my calling added nothing but to their flight.”

7. “And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, persisted and were extremely arrogant.”

8. “Then verily, I called to them openly.”

9. “Then verily, I proclaimed to them in public and I have appealed to them in private.”

10. I said to them: “Ask forgiveness from your Lord — verily He is Most Forgiving;”

11. “He will send rain to you in abundance,”

Allah (ﷻ), informs us about His slave and Messenger, Nooh (عليه السلام), that he complained to his Lord about his people and the opposition he had encountered at their hands and how he had patiently persevered with them through that long period of time, which was nine hundred and fifty years, and how he had explained to them and made clear to them and called them to Straight Path; he said: “‘O’ my Lord! Verily, I have called to my people night and day...” That is, I have not ceased calling them night and day in pursuit of Your Command and desiring only obedience to You. It is reported on the authority of Abu Sa’eed al-Khudri (رضي الله عنه) that: “Allah’s Messenger (ﷺ) said:

“Nooh will be called on the Day of Resurrection and he will say: *‘Labbayk wa sa’dayk* (I respond to Your Call and I am obedient to your Orders), O’ my Lord!” Allah will say: “Did

¹ *Tawheed*: Belief in the Oneness of Allah (ﷻ).

you convey Our Message of *tawheed*?"¹ Nooh will say: "Yes." His nation will then be asked: "Did he convey Our Message of *tawheed* to you?" They will say: "No warner came to us." Then Allah will say to Nooh: "Who will bear witness in your favour?" He will say: "Muhammad and his followers." So they (i.e. the Muslims) will be a witness over you and that is what is meant by the statement of Allah: ﴿We made you a just nation that you be witness over mankind and the Messenger be a witness over you﴾." (Bukhari)

﴿“But all my calling added nothing but to their flight...”﴾ That is, they fled from the truth.

﴿“And verily, every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments...”﴾ They blocked their ears and covered their heads so that they might not hear the Message.

﴿Persisted and were extremely arrogant﴾ That is, they rejected the truth.

﴿“Then verily, I called to them openly...”﴾ That is, I called them to the Message of Allah (ﷻ) openly.

﴿“Then verily, I proclaimed to them in public...”﴾ That is, clearly, in a loud voice.

﴿And I have appealed to them in private﴾ That is, on a personal basis.

﴿“I said to them: “Ask forgiveness from your Lord...”﴾ That is, return to your Lord.

﴿— Verily He is Most Forgiving.﴾ For He, Most Glorified grants forgiveness to those who turn to Him in penitence.

﴿“He will send rain to you in abundance...”﴾ That is, continuously; and for this reason, it is highly commended to recite this *Soorah* in

the rain prayer. It is thus reported concerning the Commander of the Faithful, 'Umar ibn al-Khaṭṭāb (رضي الله عنه), that he stood at the pulpit in order to ask Allah (ﷻ) for rain and he did no more than seek forgiveness and recite the *aayaat* (verses) which contain mention of seeking forgiveness — and this was one of them: ﴿“I said to them: “Ask forgiveness from your Lord — verily, He is Most Forgiving.”﴾

﴿وَمُتَدِّدُكُمْ بِأَمْوَالٍ وَبَنِينَ وَيَجْعَلُ لَكُمْ جَنَّاتٍ وَيَجْعَلُ لَكُمْ أَنْهَارًا ﴿١٢﴾ مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ﴿١٥﴾ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ﴿١٨﴾ وَاللَّهُ جَعَلَ لَكُمْ الْأَرْضَ بِسَاطًا ﴿١٩﴾ لَسْتُمْ لَكُمْ مِنْهَا سُبُلًا فَجَازًا ﴿٢٠﴾﴾

12. “And give you increase in wealth and children and bestow on you gardens and bestow on you rivers.”

13. What is the matter with you, that you do not call to Allah *waqaaran*,

14. While He has created you in stages?

15. Do you not see how Allah has created the seven heavens, one above another,

16. And has made the moon a light therein and made the sun a lamp,

17. And Allah has brought you forth from the earth?

18. Afterwards, He will return you into it and bring you forth.

19. And Allah has made for you the earth a wide expanse.

20. That you may go about therein in broad roads.

﴿“And give you increase in wealth and children and bestow on you gardens and bestow on you rivers.”﴾ That is, if you turn to Allah (ﷻ) in repentance, seek forgiveness from Him and obey Him, He will increase His blessings and send rain to you from the bounties of

the heaven and bring forth for you food from the bounties of the earth.

«What is the matter with you, that you do not call to Allah *waqaaran*? Ibn ‘Abbaas (رضي الله عنه) said that it means: Why do you not supplicate Allah (ﷻ), glorifying Him and why do you not fear His Punishment?

«While He has created you in stages?» According to Ibn ‘Abbaas (رضي الله عنه), it means from mixed drops of male sperm and female sexual discharge, then a clot of thick, coagulated blood, then a tiny lump of flesh, then from it bones, then the bones were covered with flesh and then it was brought forth whole.²

«Do you not see how Allah has created the seven heavens, one above another» This we know from what Allah (ﷻ) and His Messenger (ﷺ) have told us, not from having witnessed it.

«And has made the moon a light therein and made the sun a lamp» He has separated the light of the moon and the sun and has made for them separate courses that the night may be known from the day by the rising of the sun and its setting; and He has made the cycles of the moon so that man may calculate the passing of the months and the years.

«And Allah has brought you forth from the earth?» That is, Aadam (عليه السلام), whom Allah (ﷻ) created from the surface of the whole earth.

«Afterwards, He will return you into it and bring you forth» That is, when you die.

«And Allah has made for you the earth a wide expanse» He flattened it and spread it out evenly, and made it firm by the stabilizing mountains.

² See (Soorah al-Mu'minoon 23: 13-14)

﴿That you may go about therein in broad roads﴾ He created it so that you might live therein and travel about wherever you will, from one region to another, from one side to the other and from country to country — and all of this Nooh (ﷺ) said to his people regarding Allah's Ability (to do all things) and His Might and Majesty in creating the heavens and the earth and sustaining His creatures and blessing them with all manner of bounty in the heaven and the earth. He, Most Glorified is the Creator, the Sustainer.

﴿قَالَ نُوحٌ رَبِّ إِنِّهُمْ عَصَوْنِي وَأَتَّبَعُوا مَنْ لَّمْ يَزِدَّهُ مَالُهُ وَلَوْلَدُهُ إِلَّا خَسَارًا ﴿٣١﴾ وَمَكَرُوا مَكْرًا كَبِيرًا ﴿٣٢﴾ وَقَالُوا لَا نَذَرُنَّ آلِهَتَكُمْ وَلَا نَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ﴿٣٣﴾ وَقَدْ أَصْلَحُوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٣٤﴾﴾

21. Nooh said: “My Lord! They have disobeyed me and followed one whose wealth and children give him no increase except in loss.”

22. “And they plotted a mighty plot.”

23. And they said: “Do not leave your gods, nor shall you leave *Wadd*, nor *Suwaa*’, nor *Yaghooth*, nor *Ya’ooq*, nor *Nasr*.”

24. “And indeed they have led many astray. And grant no increase to the wrongdoers save error.”

Allah (ﷻ), informs us that Nooh (ﷺ) communicated what was enjoined upon him, then he said: ﴿“My Lord! They have disobeyed me and followed one whose wealth and children give him no increase except in loss...”﴾ That is, in spite of his employing all manner of methods in calling them to Allah (ﷻ), sometimes encouraging and sometimes warning, they rejected him and disobeyed him and turned instead to the sons of the earth, who had no knowledge of Allah's Commands, but rejoiced in their wealth and their offspring, although these things were not a source of blessing for them, but only a respite for them and a lure to destruction.

﴿“And they plotted a mighty plot...”﴾ By convincing themselves that they were following the truth and were rightly-guided, as it will be said to them on the Day of Resurrection: ﴿Those who were deemed weak will say to those who were arrogant: “No, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him...”﴾ (Qur'an 34: 33) And this is why He says here: ﴿“And they plotted a mighty plot. And they said: “Do not leave your gods, nor leave *Wadd*, nor *Suwaa'*, nor *Yaghooth*, nor *Ya'ooq*, nor *Nasr*...”﴾ And these are the names of the idols they worshipped besides Allah (ﷻ). Bukhari reports on the authority of Ibn 'Abbaas (رضي الله عنه) that the idols which were present among the people of Nooh (ﷺ) also appeared among the Arabs, each of them adopted by a particular tribe.

﴿“And indeed they have led many astray. And grant no increase to the wrongdoers save error.”﴾ That is, by the idols which they took as objects of worship they led many people astray. And the worship of such idols has continued up to this time among all communities of the sons of Aadam (ﷺ).

﴿مِمَّا خَطِيئَتِهِمْ أُغْرِقُوا فَأَذْخَلُوا نَارًا فَلَمْ يَجِدُوا لَهُمْ مِنْ دُونِ اللَّهِ أَنْصَارًا ۖ وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ۝ إِنَّكَ إِنْ تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ۝ رَبِّ اغْفِرْ لِي وَلِوَلَدَيَّ وَلِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ۝﴾

25. Because of their sins they were drowned, then they were made to enter the Fire. And they found none to help them besides Allah.

26. And Nooh [Noah] said: “My Lord! Leave not one of the disbelievers on the earth!”

27. “If you leave them, they will mislead Your slaves and they will beget none except wicked disbelievers.”

28. “My Lord! Forgive me and my parents and him who enters my

home as a Believer and the believing men and women. And to the wrongdoers grant no increase except *tabaaran!*”

«Because of their sins they were drowned» That is, because of the great number of their sins, their disobedience, their stubborn refusal to abandon their disbelief and their rejection of the Messenger sent to them, they were drowned in the great flood.

It is reported on the authority of Ibn ‘Abbaas (رضي الله عنه) that: “Allah’s Messenger (ﷺ) said:

“If Allah had shown mercy to anyone from among the people of Nooh (Noah), it would have been a woman who, when she saw the flood, picked up her child and climbed the mountain; then when the water reached her, she placed him on her shoulder; then when the water reached her shoulders, she put her child on her head; then when the water reached her head, she stretched out her arms and held him over her head. If Allah showed mercy to any of them, it would be this woman.” (Narrated by Ibn Abi Haatim) This hadith is a *ghareeb*³ narration, but all of its narrators are *thiqaat*.⁴

«Then they were made to enter the Fire.» They were transferred from the flood of the seas to the burning heat of the Hell-Fire.

«And they found none to help them besides Allah» In the Hell-Fire there is none to help them or succour them or save them from the Punishment of Allah.

«And Nooh [Noah] said: “My Lord! Leave not one of the disbelievers on the earth...”» That is do not leave any of the disbelievers, nor any of their families alive on the earth.

³ *Ghareeb*: A narration which is reported at one or more points in its *sanad* (chain) by only one reporter.

⁴ *Thiqaat*: (sing.= *thiqah*) Trustworthy.

﴿“If you leave them, they will mislead Your slaves﴾ That is, those whom You create in the future.

﴿And they will beget none except wicked disbelievers...”﴾ Wicked in their deeds and of disbelieving hearts. He said this because of his long experience of life among them for a period of nine hundred and fifty years. Then he said: ﴿“My Lord! Forgive me and my parents and him who enters my home as a Believer...”﴾ According to Aḍ-Ḍaḥḥaak, it means those who enter my mosque, but there is no objection in interpreting the *aayah* (verse) according to the obvious meaning and that is that he supplicated Allah (ﷻ) for every Believer who entered his home. Imam Aḥmad reported on the authority of Abu Sa‘eed al-Khudri (رضي الله عنه) that he heard Allah’s Messenger (ﷺ) saying:

“Do not accompany anyone except a Believer and do not allow anyone to partake of your food except a God-fearing person.”
(Also Abu Dawood and Tirmidhi from another source)

﴿“And the believing men and women...”﴾ This is a supplication from Nooh (عليه السلام) for all the believing men and women of the world until the day of Resurrection.

﴿And to the wrongdoers grant no increase except *tabaaran!*”﴾ According to As-Suddi, it means, except in destruction, while Mujaahid said that it means loss in this life and in the Hereafter.

سُورَةُ الْجِنِّ

SOORAH AL-JINN (72)

THE JINN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ ﴿١﴾ يَهْدِي إِلَى
الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِكْ رَبَّنَا أَحَدًا ۖ ﴿٢﴾ وَأَنَّهُ تَعَلَّى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا
﴿٣﴾ وَأَنَّهُ كَانَ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۖ ﴿٤﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ
كَذِبًا ۖ ﴿٥﴾ وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ۖ ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا
كَمَا ظَنَنْتُمْ أَن لَّنْ يَبْعَثَ اللَّهُ أَحَدًا ۖ ﴿٧﴾ ﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. Say: "It has been revealed to me that a group of the jinn listened and said: "Verily, we have heard a wonderful Recitation!"
2. "It guides to *ar-rushd* and we have believed therein and we shall never join anything with our Lord."
3. "And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son."
4. "And that the foolish one among us used to utter against Allah an enormity."
5. "And verily, we thought that men and jinn would not utter a lie against Allah."

6. “And verily, there were men among mankind who sought shelter with the males among the jinn, but they increased them in *rahaq*.”

7. “And they thought as you thought, that Allah will not send anyone.”

Allah (ﷻ), commands His Messenger (ﷺ) to inform his people that (some of) the jinn heard the Qur'an being recited and believed in it and submitted to it. He says: ﴿Say: It has been revealed to me that a group of the jinn listened and said: “Verily, we have heard a wonderful Recitation!”﴾ That is, wonderful in its eloquence, its expressiveness, its manner of warning and its blessings.

﴿“It guides to *ar-rushd* and we have believed therein...”﴾ That is, it guides to the right way and we, the jinn accept it as the Words of Allah and we submit to it and will obey its commands and observe its prohibitions.

﴿“And we shall never join anything with our Lord...”﴾ That is, we will not return to Satan, nor will we obey him.

﴿“And He, exalted is the Majesty of our Lord, has taken neither a wife nor a son...”﴾ That is, He is far above that. It is reported on the authority of Ibn 'Abbaas (رضي الله عنه) that the Prophet (ﷺ) said:

“Allah said: “The son of Aadam tells lies against Me, although he has no right to do so; and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot recreate him as I created him before; and as for his abusing Me, it is his statement that I have a son. No! Glorified am I! I am far from taking a wife or son.” (Bukhari)

﴿“And that the foolish one among us used to utter against Allah an enormity...”﴾ That is, Satan used to utter outrageous statements, lies and words of abuse against Allah (ﷻ); and this is why they said: ﴿“And verily, we thought that men and jinn would not utter a lie

against Allah...” ﴿That is, we never thought that man and the jinn would descend to lying against Allah by claiming that He has a wife and son; and when we heard this Qur'an and believed in it, we knew that they had lied against Allah in their saying.

﴿“And verily, there were men among mankind who sought shelter with the males among the jinn, but they increased them in *rahaq...*”﴾ That is, we used to consider that we were better than mankind because we knew that (some of) them would call upon us for protection if they descended into a valley or any wild, deserted place. And when the jinn saw that men sought protection from them and feared them, they increased them in fear, terror and alarm.

﴿“And they thought as you thought, that Allah will not send anyone...”﴾ That is, that He would not send any Messenger.

﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ﴿٨﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعَدًا لِّلسَّمِيعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ﴿٩﴾ وَأَنَّا لَا نَدْرِي أَشَرُّ أَرِيدَ يَمَن فِي الْأَرْضِ أَمْرُ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾﴾

8. “And we sought to reach the heaven, but found it filled with stern guards and flaming fires.”

9. “And verily, we used to sit there in stations for a hearing, but any who listens now will find a flaming fire watching him in ambush.”

10. “And we know not whether evil is intended for those on earth, or whether their Lord intends for them *rashadan*.”

﴿“And we sought to reach the heaven, but found it filled with stern guards and flaming fires...”﴾ When Allah (ﷻ) sent His Messenger, Muhammad (ﷺ), He protected the heaven at every point and the devils were expelled from their stations.

﴿“And verily, we used to sit there in stations for a hearing, but any who listens now will find a flaming fire watching him in ambush...”﴾

Whoever sought to eavesdrop and overhear today will find burning meteorites waiting in ambush for him which will not miss him — rather, they will overtake him and annihilate him.

﴿“And we know not whether evil is intended for those on earth, or whether their Lord intends for them *rashadan*...”﴾ That is, we no longer know what passes in the heaven, nor what is said concerning man and his affairs; we know not whether Allah (ﷻ) intends evil or the Straight Path for them. It is authentically reported that Allah’s Messenger (ﷺ) said: “...and evil is not attributed to You (O’ Allah).” And there is nothing in the Names, Attributes or Actions of Allah which suggests the meaning of ‘evil’. As for the belief in Allah’s *Qadr*, the good and the evil of it, it means that Allah (ﷻ) has created everything and that includes everything good and beneficial and everything evil and harmful.

﴿وَأَنَا مِنَّا الصَّالِحُونَ وَمِمَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدْدًا ۖ ﴿١١﴾ وَأَنَا ظَنَنَّا أَن لَّنْ نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ۖ ﴿١٢﴾ وَأَنَا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ۖ فَمَن يُؤْمِنُ بِرَبِّهِ ۖ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۖ ﴿١٣﴾ وَأَنَا مِنَّا الْمُسْلِمُونَ وَمِمَّا الْقَاسِطُونَ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۖ ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۖ ﴿١٥﴾ وَالْوَلَوِ اسْتَقَمُوا عَلَى الطَّرِيقَةِ ۖ لَأَسْفَيْنَهُمْ مَّاءٌ عَذَقًا ۖ ﴿١٦﴾ لَيَقْنُنَّهُمْ فِيهِ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ ۖ يَسْلُكْهُ عَذَابًا صَعَدًا ۖ ﴿١٧﴾﴾

11. “There are among us some that are righteous and some not so; we are groups having different ways.”

12. “And we think that we cannot escape Allah in the earth, nor can we escape Him by flight.”

13. “And indeed, when we heard the Guidance, we believed in it and whosoever believes in his Lord shall fear not either a decrease, or an increase.”

14. “And some of us are Muslims and some of us are *qaasitoon*. And whosoever embraces Islam, such have sought the Straight Path.”

15. And as for the *qaasiṭoon*, they shall be firewood for the Hell-Fire.

16. If they had gone on the Right Way, We would surely have bestowed upon them water in abundance.

17. That We might try them thereby. And whosoever turns away from the Reminder of his, He will cause him to enter a severe torment.

﴿“There are among us some that are righteous and some not so...”﴾

That is, not unrighteous.

﴿“We are groups having different ways...”﴾ Of different sects, differing opinions etc.

﴿“And we think that we cannot escape Allah in the earth, nor can we escape Him by flight...”﴾ That is, we know that Allah’s Authority extends over us and that we cannot hide from Him; even if we flee, we cannot evade Him and none of us is safe from His Punishment.

﴿“And indeed, when we heard the Guidance, we believed in it...”﴾ They were proud of this; and this is indeed a fine trait in them, a sign of their nobility and superiority.

﴿“And whosoever believes in his Lord shall fear not either a decrease, or an increase...”﴾ That is, neither a decrease in his reward, nor an increase in his punishment, as in Allah’s Words: ﴿But he who works deeds of righteousness, and has Faith, will have no fear of harm nor of any curtailment [of what is his due]﴾ (*Qur’an* 20: 112)

﴿“And some of us are Muslims and some of us are *qaasiṭoon*...”﴾ Some of us have submitted ourselves to Allah’s Will, while others are unjust rejecters of the truth.

﴿“And whosoever embraces Islam, such have sought the Straight Path.”﴾ That is, they have sought for themselves salvation from the Hell-Fire.

﴿And as for the *qaasiṭoon*,﴾ The *qaasiṭ* is the unjust reviler of truth, who turns away from it, as opposed to the *muqsit*, who is just.

﴿They shall be firewood for the Hell-fire﴾ That is, it will be kindled with them.

﴿If they had gone on the Right Way, We would surely have bestowed upon them water in abundance﴾ That is, had the unjust rejecters followed path of submission to Allah (ﷻ) and stuck to it, We would have sent down unlimited sustenance for them.

﴿That We might try them thereby﴾ That is, as a test for them; and this was revealed concerning the pagans of Quraysh when they received no rain for seven years.

﴿And whosoever turns away from the Reminder of his Lord, He will cause him to enter a severe torment﴾ That is, a fierce, terrible and painful punishment.

﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ۝ وَأَنَّكُمْ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۝ قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝ قُلْ إِنِّي لَنْ يُخْرِجَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا ۝ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا ۝ حَقِّقْ إِذَا رَأَوُا مَا يُوعَدُونَ فَيَسْئَلُونَ مَنْ أَضَعُ نَاصِرًا وَاقِفًا عَدَدًا ۝﴾

18. And the mosques are for Allah, so invoke not anyone along with Allah.

19. And when the slave of Allah stood up invoking Him in prayer, they almost stuck to one another over him.

20. Say: "I invoke only my Lord and I associate none as partners with Him."

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

22. Say: "None can protect me from Allah's Punishment, nor can I find refuge except in Him."

23. "It is only conveyance from Allah and His Messages and whosoever disobeys Allah and His Messenger, then verily, for him is the Hell-fire; he shall dwell therein forever."

24. Till, when they see that which they are promised, then they will know who it is that is the weaker helper and less in numbers.

﴿And the mosques are for Allah, so invoke not anyone along with Allah﴾ Allah (ﷻ), commands His slaves to practise *tawheed* in matters of worship and not to supplicate anyone other than Him, nor associate any partners with Him. It is reported on the authority of 'Abdullah (رضي الله عنه) that he said: "The Prophet (ﷺ) made one statement and I say another." The Prophet (ﷺ) said:

"Whoever dies while still invoking anything other than Allah as a rival to Allah, will enter the Fire." And I said: "Whoever dies without invoking anything as a rival to other, will enter Paradise." (Bukhari)

﴿And when the slave of Allah stood up invoking Him in prayer, they almost stuck to one another over him﴾ That is, when Allah's Messenger (ﷺ) stood in prayer to Allah (ﷻ), man and jinn crowded around him in order to silence him, but Allah (ﷻ) refused except to help him complete (his recitation) and to make him victorious over those who opposed him. And this is why He says: ﴿Say: "I invoke only my Lord..."﴾ Allah's Messenger (ﷺ) said this when they hurt him, opposed him and belied him in an attempt to nullify that which he brought (i.e. the Qur'an and Sunnah). He said: "I call only upon my Lord, Alone without partners and I depend upon Him (Alone)."

﴿"And I associate none as partners with Him."﴾ That is, I allow nothing to adulterate my belief in His Oneness.

﴿Say: "It is not in my power to cause you harm, or to bring you to the Right Path."﴾ I am only a man, like you, who receives Revelation and I do not possess any power to guide you or seduce (away from it).

It is only to Allah (ﷻ), that recourse can be made in the matter.

﴿Say: "None can protect me from Allah's Punishment, nor can I find refuge except in Him..."﴾ There is none who can help me besides Allah (ﷻ) and there is no place where I can find safety from Allah's Punishment if I were to disobey Him.

﴿"It is only conveyance from Allah..."﴾ That is, nothing can save me from Him except conveying the Message which has been enjoined upon me by Allah (ﷻ). It is reported on the authority of Abu Hurayrah (رضي الله عنه) that: "Allah's Messenger (ﷺ) said:

"By Him in Whose Hand is Muhammad's soul, there is none among the Jews and Christians who hears about me and then dies without believing in the Message with which I have been sent, but he will be among the dwellers of the Fire." (Muslim)

﴿"And whosoever disobeys Allah and His Messenger, then verily, for him is the Hell-Fire; he shall dwell therein forever."﴾ I convey to you the Message of Allah (ﷻ) and whoever disobeys after that, he will be justly recompensed in the fires of Hell and he will remain there for all eternity.

﴿Till, when they see that which they are promised, then they will know who it is that is the weaker helper and less in numbers﴾ When the polytheists from among mankind and the jinn see the punishment which is promised on the Day of Resurrection, they will know which is the weaker helper: the Believer or the disbeliever. That is, it is all of the disbelievers who will find no helper and they are less in number than the armies of Allah the All-High, All-Powerful.

﴿قُلْ إِنْ أَدْرَيْتُمْ أَقْرَبُ مَا تُوْعَدُونَ أَمْ يَجْعَلُ لَكُمْ رَبِّي أَمَدًا ﴿٥٥﴾ عَلَيْهِمُ الْعَذَابُ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا ﴿٥٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ

خَلْفَهُ رَصَدًا ﴿٧٧﴾ لِيَعْلَمَ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَى كُلَّ شَيْءٍ
عَدَدًا ﴿٧٨﴾

25. Say: “I know not whether that which you are promised is near or whether my Lord will appoint for it a distant time.”

26. “The Knower of the unseen and He reveals to none His unseen.”

27. “Except to a Messenger whom He has chosen and then He makes a band of watching guards to march before him and behind him.”

28. “Till He sees that they have conveyed the Messages of their Lord. And He surrounds all that which is with them and He keeps count of all things.”

﴿Say: “I know not whether that which you are promised is near or whether my Lord will appoint for it a distant time...”﴾ That is, I do not know whether the time of the Hour is near or far. In this *aayah* (verse) is evidence that the hadith which is passed around among many of the ignorant, (which says) that nothing (even that) which is under the ground is hidden from him — is a lie, without foundation and we have not seen it in any of the books (of hadith). Indeed, he was asked about the timing of the Hour by Jibreel (ﷺ) when he came to him in the shape of a man and he said: “The one questioned knows no more than the questioner.” (Muslim)

﴿“The Knower of the unseen and He reveals to none His unseen...”﴾ That is, only Allah (ﷻ) knows the unseen (i.e. that which is hidden from man’s knowledge) and None has any knowledge of it.

﴿“Except to a Messenger whom He has chosen...”﴾ That is, as evidence of his Prophethood.

﴿“And then He makes a band of watching guards to march before him and behind him...”﴾ He favours him with troops of angels who protect him by Allah’s Command. It is reported on the authority of

Sa'eed ibn Jubayr that he said: "There are four guards from among the angels with Jibreel (جبرئيل)." (Ibn Jarreer at-Ṭabari)

﴿“Till He sees that they have conveyed the Messages of their Lord...”﴾ That is, He protects the Messengers through the angels until they have completed their Messages and He protects what is revealed to them. This is why Allah (الله) then says: ﴿And He surrounds all that which is with them and He keeps count of all things.﴾ It is He, Most High, Who is the Enumerator, the All-Encompassing, the All-Knowing, Protector of everything.

سُورَةُ الْمُزَّمِّلِ

SOORAH AL-MUZZAMMIL (73)

THE ONE WRAPPED UP

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الْمُزَّمِّلُ ﴿١﴾ قُمْ أَلَيْلَ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ ﴿٤﴾ الْقُرْآنَ تَرْتِيلًا ﴿٥﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٦﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأًا وَأَقْوَمُ قِيلًا ﴿٧﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٨﴾ وَادْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٩﴾ رَبُّ الْمَشْرِقِ ﴿١٠﴾ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿١١﴾﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. O' you *al-muzzammil*!
2. Stand all night except a little —
3. Half of it, or a little less than that,
4. Or a little more; and recite the Qur'an with *tarteel*.
5. Verily, We shall send down to you a weighty Word.
6. Verily, the rising by night is very hard and most potent and most suitable for the Word.
7. Verily, there is for you by day prolonged *sabḥ*.
8. And remember the Name of your Lord and devote yourself to Him with *tabteel*.

9. The Lord of the east and the west; *laa ilaaha illaa Huwa*. So take Him Alone as a *Wakeel*.

﴿O' you *al-muzzammil!*﴾ Allah (ﷻ), commands His Messenger to abandon the garments in which he is wrapped up at night and stand in prayer to his Lord, the Almighty, the All-Powerful.

﴿Stand all night except a little﴾ That is, pray most of the night, except for a little while so that your body may rest. Then Allah (ﷻ), expounds in more detail, saying: ﴿Half of it, or a little less than that, or a little more﴾ Instead of spending the whole night, spend half of it or a little less, or a little more than half in prayer — there is no sin in that.

﴿And recite the Qur'an with *tarteel*﴾ That is, recite it slowly and deliberately, for that will help in understanding and reflection. It is reported on the authority of Umm Salamah (رضي الله عنها) that she was asked about the recitation of Allah's Messenger (ﷺ) and she said: "He used to halt his recitation at the end of each verse."¹ (Ahmad, Tirmidhi and Abu Dawood) And it is reported on the authority of 'Abdullah ibn Mas'ood (رضي الله عنه) that he said: "I heard Allah's Messenger (ﷺ) saying:

"Whoever recited a (single) letter from Allah's Book will have the reward of it and the reward of ten (good deeds) like it. I do not say that (*Alif-laam-meem*) is one letter; rather, I say that *alif* is a letter and *laam* is a letter and *meem* is a letter." (Tirmidhi)

﴿Verily, We shall send down to you a weighty Word﴾ Al-Hasan and Qataadah said that it means a Word (i.e. the Qur'an) whose implementation is not easy, but entails toil and hardship. It was also said that it means that its revelation upon Allah's Messenger (ﷺ) is

¹ In contradiction to the practice of most reciters in these times, who join the verses together without pausing in between.

heavy, as is reported on the authority of 'Aa'ishah (رضي الله عنها), who said: "Revelation came down to the Messenger of Allah while he was on his riding beast and it was like a blow to the camel's neck." (Imam Ahmad)

﴿Verily, the rising by night is very hard and most potent and most suitable for the Word﴾ That is, standing in prayer at night is a most effective means of bringing about a joining of the heart and the tongue and in enabling one to concentrate upon the recitation — much more so than recitation during the day.

﴿Verily, there is for you by day a prolonged *sabbh*﴾ Ibn 'Abbaas (رضي الله عنه), 'Ikrimah and 'Aṭaa' ibn Abi Muslim said that it means prolonged rest and sleep. Abul 'Aaliyah, Mujaahid, Abu Maalik and others said that it means prolonged free time. 'Abdur-Rahmaan ibn Zayd ibn Aslam said: (You have time) to attend to your needs, so make time for your Religion. He said: "That was when the night prayer was obligatory, then Allah (ﷻ) bestowed His Grace upon His slaves by lightening the prayers and removing the obligation of the night prayer and He said: ﴿Stand all night except a little﴾ up to the end of the *aayah* (verse); then He said: ﴿Verily, your Lord knows that you stand a little less than two thirds of the night, or half the night, or a third of the night﴾ up to His Words: ﴿So recite of the Qur'an as much as may be easy for you﴾ (*Qur'an* 73: 20) And He, Most High said: ﴿And in some parts of the night, offer the prayer with it [i.e. the Qur'an] as an additional prayer for you [O' Muhammad]. It may be that your Lord will raise you to a station of praise and glory [i.e. the honour of intercession on the Day of Resurrection]﴾ (*Qur'an* 17: 79)." — This is what he said and how he said it.

﴿And remember the Name of your Lord﴾ That is, mention His Name much.

﴿And devote yourself to Him with *tabteel*﴾ That is, devote yourself to worshipping Him when you have finished your personal business

and affairs, as in Allah's Words: ﴿So when you have finished [your work] devote yourself [to Allah's worship]﴾ (Qur'an 94: 7)

﴿The Lord of the east and the west﴾ He is the Owner and the Disposer of affairs for all things from the east to the west.

﴿*laa ilaaha illaa Huwa*. So take Him Alone as a *Wakeel*﴾ There is none worthy to be worshipped but He, so just as you worship Him Alone, without partners, depend upon Him Alone, and take Him as the Disposer of your affairs. It is reported on the authority of Ibn 'Abbaas (رضي الله عنه) that he said: "The last statement of Ibraaheem (Abraham) before he was thrown into the fire was: "Allah (Alone) is Sufficient for me and He is the best Disposer (of my affairs)." (Bukhari)

﴿وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَبِيلًا ١٠ وَذَرْنِي وَالْمُكَذِّبِينَ أُولَىٰ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ١١ إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا ١٢ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ١٣ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كُبَيْدًا مَّهِيلًا ١٤ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ١٥ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ١٦ فَكَيْفَ تَنْفِقُونَ ١٧ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ١٨ أَلَسَمَاءُ مُنْفَطِرٌ بِهِ ١٩ كَانَ وَعْدُهُ مَفْعُولًا ٢٠ إِنَّ هَذِهِ تَذَكُّرَةٌ ٢١ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ٢٢﴾ ﴿إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلَاثِي إِلَيْلٍ وَبُضْعٍ وَأَنتُمْ وَأَافِقُكُم مِّنَ الَّذِينَ مَعَكَ ٢٣ وَاللَّهُ يَفْقَدُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَّنْ نُحْصِيَهُ فَنَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ٢٤ وَأَخْرُونَ يَقْتُلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاقْرَءُوا اللَّهَ قَرَضًا حَسَنًا وَمَا تَقْلِمُوا لَأَنفُسِكُمْ مِّنْ خَيْرٍ تَحْدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْظَمَ أَجْرًا ٢٥ وَاسْتَغْفِرُوا اللَّهَ ٢٦ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٢٧﴾

10. And bear patiently what they say and keep away from them in a good way.

11. And leave Me Alone to deal with the rejecters, those who are in

possession of life's blessings. And give them respite for a while.

12. Verily, with Us are *ankaal* and *jaheem*.

13. And a food that chokes and a painful torment.

14. On the Day when the earth and the mountains will be in violent convulsions and the mountains will be *katheeban maheelan*.

15. Verily, We have sent to you a Messenger to be a witness over you as We did send a Messenger to Fir'aoun [Pharaoh].

16. But Fir'aoun disobeyed the Messenger; so We seized him with a severe punishment.

17. Then how can you avoid the punishment, if you disbelieve, on the Day that will make the children grey haired,

18. On which the heaven will be cleft asunder? His promise is certain to be fulfilled.

19. Verily, this is an admonition: Therefore whomsoever He wills shall take a path to his Lord!

20. Verily, your Lord knows that you stand a little less than two thirds of the night, or half of the night, or a third of the night, and also a party of those with you. And Allah measures the night and the day. He knows that you are unable to pray the whole of it, so He has turned to you. So recite as much of the Qur'an as is easy for you. He knows that there will be some among you who are sick and others travelling through the land seeking of Allah's Bounty, yet others fighting in Allah's Cause. So recite as much of it as is easy for you and perform prayer and give *zakah* and lend to Allah a goodly loan. And whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward. And seek forgiveness of Allah. Verily, Allah is Most Forgiving, Most Merciful. ﴿And bear patiently what they say and keep away from them in a good way﴾ Allah (ﷻ), commands His Messenger to be patient with

the ignorant ones among his people who belie him and to avoid them without rebuke or censure. Then Allah (ﷻ) says, in warning to the unbelievers: ﴿And leave Me Alone to deal with the rejecters, those who are in possession of life's blessings. And give them respite for a while﴾ That is, Leave their punishment to Me — those who, in spite of the material blessings with which they were favoured by Allah (ﷻ), rejected Him and belied His Messenger — their respite will last only until they die, then they will face the punishment of the grave and subsequently the torment of the Hell-Fire. This is like His Words: ﴿We let them enjoy for a little while, then in the end We shall oblige them to [enter] a great torment﴾ (*Qur'an* 31: 24)

﴿Verily, with Us are *ankaal*﴾ According to Ibn 'Abbaas (رضي الله عنه), 'Ikrimah and others, they are fetters.

﴿And *jaheem*﴾ That is, a raging, blazing Fire.

﴿And a food that chokes﴾ According to Ibn 'Abbaas (رضي الله عنه), it sticks in the gullet and will neither enter the stomach nor be ejected from the throat.

﴿And a painful torment﴾ That is, in the Hell-Fire.

﴿On the Day when the earth and the mountains will be in violent convulsions﴾ That is, on the Day of Resurrection, when the earth and the mountains will be shaken by intensely powerful earthquakes.

﴿And the mountains will be *katheeban maheelan*﴾ They will become like piles of sand after having been hard rock. Then Allah (ﷻ) addresses the disbelievers, saying: ﴿Verily, We have sent to you a Messenger to be a witness over you﴾ That is, as a witness over your deeds.

﴿As We did send a Messenger to Fir'aoun [Pharaoh]﴾ That is, just as We previously sent Moosa [Moses (عليه السلام)] to Fir'aoun (Pharaoh) in Egypt.

﴿But Fir'aoun [Pharaoh] disobeyed the Messenger; so We seized him with a severe punishment﴾ So beware, O' you rejecters of your Messenger [i.e. Muhammad (ﷺ)] that you do not suffer the same punishment as Fir'aoun, as in Allah's Words: ﴿So Allah seized him for his last and his first transgressions²﴾ (*Qur'an* 79: 25)

﴿Then how can you avoid the punishment, if you disbelieve, on the Day that will make the children grey haired﴾ How can you expect to be saved from that terrifying punishment if you reject Allah (ﷻ) and His Messenger?

﴿On which the heaven will be cleft asunder?﴾ Because of that Day and the terrible fear it causes.

﴿His promise is certain to be fulfilled﴾ The day of Judgement will occur and there is no escape from it.

﴿Verily, this is an admonition﴾ That is, this *Soorah* is an admonition and a warning for those of understanding.

﴿Therefore whomsoever He wills, he shall take a path to his Lord!﴾ That is, whomsoever Allah (ﷻ) wishes to guide he will follow that which causes Allah (ﷻ) to be pleased with him.

﴿Verily, your Lord knows that you stand a little less than two thirds of the night, or half of the night, or a third of the night, and also a party of those with you﴾ That is, Allah (ﷻ) knows that sometimes you pray thus and sometimes thus and that is always unintentionally. And you are not always able to stand in prayer at night as He had commanded you, for that is difficult for you and this is why Allah (ﷻ), says: ﴿And Allah measures the night and the day﴾ That is, sometimes, they are equal in length and sometimes the night is longer and sometimes the day is longer.

² His last being his saying: "I am your Lord, Most High." And his first saying: "O' chiefs! I know not that you have a god other than Me."

﴿He knows that you are unable to pray the whole of it﴾ That is, the whole of the night which was enjoined upon you.

﴿So He has turned to you﴾ That is, in forgiveness.

﴿So recite as much of the Qur'an as is easy for you﴾ That is, without restriction of time, but stand in prayer at night as much as is easy for you. And here, when Allah (ﷻ) says recite, it refers to recitation in the prayer, as in His Words: ﴿And offer your prayer neither aloud nor in a low voice, but follow a way between﴾ (*Qur'an* 17: 110) Imam Abu Haneefah (may Allah have mercy on him) and his followers cited this *aayah* (verse) along with the hadith reported by Bukhari and Muslim that Allah's Messenger (ﷺ) said to the one who prayed badly: "...then recite what is easy for you from the Qur'an..." — as evidence that it is not essential to recite *Soorah al-Faatiḥah* in the prayer for it to be accepted. However, the majority of scholars responded to this, citing the hadith which is also reported by Bukhaari and Muslim in which the Messenger of Allah (ﷺ) said: "There is no prayer for the one who does not recite *Faatiḥah al-Kitaab*." ³

﴿He knows that there will be some among you who are sick and others travelling through the land seeking of Allah's Bounty, yet others fighting in Allah's Cause﴾ He, Most High, knows that there will be some from among this community (i.e. the Muslims) who are obliged to leave their standing in the night prayer due to illness, travel for the purpose of business or fighting jihaad in Allah's Cause. It is worthy of note that this *Soorah* was revealed in Makkah before jihaad was ordained for the Muslims; thus it is a clear evidence of the truth of Muhammad's Prophethood, containing as it does, knowledge of the unseen future.

³ *Faatiḥah al-Kitaab*: The Opening of the Book (i.e. *Soorah al-Faatiḥah*).

﴿So recite as much of it as is easy for you﴾ That is, stand in prayer as much as is easy for you.

﴿And perform prayer﴾ That is, perform the obligatory prayers which have been enjoined upon you.

﴿And give *zakah*﴾ — which has been ordained for you.

﴿And lend to Allah a goodly loan﴾ That is, give charity, for Allah will reward you for it with the best and most plentiful of rewards, as in His Words: ﴿Who is he that will loan to Allah a goodly loan, which Allah will double unto his credit and multiply many times? It is Allah Who gives [you] want or plenty, and to Him shall be your return﴾ (*Qur'an* 2: 245)

﴿And whatever good you send before you for yourselves, you will certainly find it with Allah, better and greater in reward﴾ That is, for every good deed you do, you will find the reward of it with Allah (ﷻ) in the Hereafter; and it is better for you than that which you left behind in the life of this world.

﴿And seek forgiveness of Allah. Verily, Allah is Most Forgiving, Most Merciful﴾ That is, mention Allah's Name much and seek forgiveness frequently from Him in all your affairs. It is reported on the authority of Jareer (رضي الله عنه) that he said: "We were with the Prophet (ﷺ) and he looked at the moon when it was full and said: "Certainly you will see your Lord as you see this moon and you will have no difficulty in seeing Him. So if you can avoid missing (through sleep or business) a prayer before sunrise (i.e. the night prayer) and a prayer before sunset (i.e. 'aṣr prayer), you must do so." Then he recited Allah's Words: ﴿And glorify the praises of your Lord before the rising of the sun and before [its] setting﴾ (*Qur'an* 50: 39) Ismaa'eel said: "Offer those prayers and do not miss them." (Bukhari)

سُورَةُ الْمُدَّثِّرِ

SOORAH AL-MUDDATHTHIR (74)

THE ENVELOPED ONE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَأْتِيهَا الْمُدَّثِّرُ﴾ ١ قُمْ فَأَنْذِرْ ٢ وَرَبَّكَ فَكَبِّرْ ٣ وَثِيَابَكَ فَطَهِّرْ ٤ وَالرُّجْزَ فَاهْجُرْ ٥
وَلَا تَمْنُنْ تَسْتَكْبِرُ ٦ وَلِرَبِّكَ فَاصْبِرْ ٧ فَإِذَا يُنْفَرُ ٨ فَنَذِلكَ يَوْمَ عَسِيرٌ ٩
عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ١٠

In the Name of Allah, the Most Beneficent, the Most Merciful

1. O' you, the enveloped one!
2. Arise and warn!
3. And magnify your Lord!
4. And purify your garments!
5. And keep away from *ar-rujz*!
6. And give not a thing in order to have more.
7. And be patient for the sake of your Lord!
8. Then when *an-naaqoor* is blown,
9. Truly, that Day will be a hard Day —
10. Far from easy for the disbelievers.

It is authentically reported in ‘*Ṣaḥeeh Bukhari*’ from the hadith of Jaabir (رضي الله عنه) that he said: “The first thing revealed from the Qur’an was: ﴿O’ you, the enveloped one!﴾; however, the majority of scholars reject this, asserting that the first thing in the Qur’an to be revealed was:

﴿Read, in the Name of your Lord Who created﴾,¹ citing as proof the hadith of ‘Aa’ishah (رضي الله عنها) who said: “The Revelation to Allah’s Messenger (ﷺ) was that he began to have true visions in his sleep and he never had a vision except that it was realized like the rising of the sun at daybreak. Then there awoke in him the desire to be alone and so he used to go to a cave to meditate, devoting himself to the worship of Allah (ﷻ), especially at night, taking provisions with him that he might remain there for some time. Then he would return to his wife, Khadeejah and take fresh supplies of food and then return once more to the cave, which was called *Hiraa’*. Then suddenly, the Revelation began to come to him while he was in the cave of *Hiraa’*: The angel came to him and said: “Read!” The Messenger of Allah (ﷺ) replied: “I do not read.” Then the angel seized him until he felt that he was at the limit of his endurance, then he released him and said again: “Read!” The Prophet (ﷺ) answered: “I do not read.” Then the angel seized him again until he felt that he was at the limit of his endurance, then he released him again and said: “Read! In the Name of your Lord Who created...” up to His Words: “...has taught man that which he knew not.” (Imam Aḥmad)

﴿O’ you, the enveloped one!﴾ These *aayaat* (verses) were revealed to Allah’s Messenger (ﷺ) after: ﴿Read in the Name of your Lord Who created﴾ (*Qur’an* 96: 1) after the Revelation had stopped for some time; then it resumed. These Words of Allah are a confirmation that Allah (ﷻ) observes everything, including the Prophet’s return to his

¹ That is, *Soorah al-‘Alaq*.

home after the first Revelation came to him and he was shivering and saying: "Cover me! Cover me!"

﴿Arise and warn!﴾ That is, gather up your resolve and rise up and warn the people; and thus began the Message and the Prophethood.

﴿And magnify your Lord!﴾ That is, glorify Him.

﴿And purify your garments!﴾ That is, improve your deeds and purify yourself from sin. It is reported on the authority of Ibn 'Abbaas (رضي الله عنه) that a man came to him and asked him about this *aayah* (verse) and he said: "Do not don your garments while you are in a state of disobedience (to Allah), nor in a state of faithlessness." Then he said: "Have you not heard the words of Gheelaan ath-Thaqafi:

For I, thanks and praise be to Allah,

No garment of iniquity have I worn,

Nor faithlessness do I therewith conceal

﴿And keep away from *ar-rujz*!﴾ That is, abstain from disobedience to Allah (ﷻ).

﴿And give not a thing in order to have more﴾ That is, according to Ibn 'Abbaas (رضي الله عنه), do not give a gift, seeking by it to obtain more in exchange.

﴿And be patient for the sake of your Lord!﴾ That is, according to Mujaahid, make your patience in the face of the hurt you suffer at the hands of the disbelievers for Allah's sake.

﴿Then when *an-naaqoor* is blown﴾ According to Ibn 'Abbaas (رضي الله عنه), Ash-Sha'bi, Zayd ibn Aslam, Al-Hasan, Qataadah, Ad-Dahhaak and others, it means: When the Trumpet is sounded on the Day of Resurrection. Mujaahid said that it is in the shape of a horn.

﴿Truly, that Day will be a hard Day﴾ That is, rigorous, harsh.

﴿Far from easy for the disbelievers﴾ That is, the Day of Resurrection will be very hard for those who disbelieved in Allah (ﷻ) and His Messenger (ﷺ).

﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَنِينَ شُهُودًا ۖ وَمَهْدُتٌ لَهُ ۖ نَهَيْدًا ۖ﴾
 ﴿ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ﴾
 ﴿كَلَّا إِنَّهُ كَانَ لِإِيْتِنَا عَنِيدًا ۖ سَأَرْهِفُهُ صَعُودًا ۖ إِنَّهُ ۖ﴾
 ﴿فَكَرَّ وَفَدَّرَ ۖ﴾
 ﴿فَقِيلَ كَيْفَ فَدَّرَ ۖ﴾
 ﴿ثُمَّ قِيلَ كَيْفَ فَدَّرَ ۖ﴾
 ﴿ثُمَّ نَظَرَ ۖ﴾
 ﴿ثُمَّ عَسَّ وَبَسَرَ ۖ﴾
 ﴿ثُمَّ أَذْبَرَ وَاسْتَكْبَرَ ۖ﴾
 ﴿فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ﴾
 ﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ﴾
 ﴿سَأُصْلِيهِ سَقَرَ ۖ﴾
 ﴿وَمَا أَذْرَكَ مَا سَقَرُ ۖ﴾
 ﴿لَا بُقَىٰ وَلَا نَذْرُ ۖ﴾
 ﴿لَوْأَنَّ لِلْبَشَرِ ۖ﴾
 ﴿لَوَاعَةٌ ۖ﴾
 ﴿لِلْبَشَرِ ۖ﴾
 ﴿عَلَيْهَا تِسْعَةَ عَشَرَ ۖ﴾
 ﴿﴾

11. Leave Me Alone with him whom I created alone.
12. And then granted him resources in abundance.
13. And children to be by his side.
14. And made smooth for him.
15. After all that he desires that I should give more!
16. No! Verily, he has been opposing Our *Aayaat*.
17. I shall oblige him with *Aş-Şa'ood*.
18. Verily, he thought and *qaddara*.
19. So let him be cursed: How he plotted!
20. And once more let him be cursed: How he plotted!
21. Then he thought.
22. Then he frowned and scowled.
23. Then he turned back and was proud.
24. Then he said: "This is nothing but magic transmitted,
25. "This is nothing but the word of a human being!"
26. I will cast him into *Saqar*.

27. And what will make you know what *Saqar* is?

28. It spares not, nor does it leave!

29. Blackening the skins!

30. Over it are *nineteen*.

﴿Leave Me Alone with him whom I created﴾ Allah (ﷻ) warns the disbeliever, who is blessed by Allah with all manner of sustenance and bounty, but in spite of it all, he rejects Allah and His Messenger.

﴿Alone﴾ That is, he came out of his mother's womb alone, without wealth, children or means of sustenance and then Allah (ﷻ), blessed him with everything. And it is said that this *aayah* (verse) was revealed regarding Al-Waleed ibn al-Mugheerah al-Makhzoomi, one of the leaders of Quraysh, in particular and all rejecters in general.

﴿And then granted him resources in abundance﴾ That is, enormous wealth.

﴿And children to be by his side﴾ That is, Allah (ﷻ) also blessed him with children to keep him company and care for him throughout his life.

﴿And made smooth for him﴾ That is, Allah (ﷻ) made his life easy and comfortable.

﴿After all that he desires that I should give more!﴾ That is, in the Hereafter.

﴿No! Verily, he has been opposing Our *Aayaat*﴾ That is, he is determined in his disbelief in the Qur'anic verses or in rejecting the Signs of Allah (ﷻ).

﴿I shall oblige him with *Aş-Şa'ood*﴾ He will be forced to climb a mountain in the Hell-fire which will take seventy years. It is reported on the authority of Abu Sa'eed (رضي الله عنه) that Allah's Messenger (ﷺ) said:

“*Wail* is a valley in the Hell-fire into which the disbeliever will tumble for forty autumns (i.e. forty years), until he reaches the bottom; and *Aṣ-Ṣa‘ood* is a mountain of fire which the disbeliever will climb for seventy autumns, then he will be made to fall from it and he will remain thus forever.” (Aḥmad and Tirmidhi, who said that it is a *ghareeb* narration²)

﴿Verily, he thought﴾ That is, he thought about the Qur’an.

﴿And *qaddara*﴾ That is, pondered (i.e. plotted).

﴿So let him be cursed: How he plotted!﴾ That is, against the Muslims.

﴿And once more let him be cursed: How he plotted!﴾ Allah (ﷻ) repeats the curse upon him.

﴿Then he frowned and scowled﴾ In anger.

﴿Then he turned back and was proud﴾ He turned his back on the truth and arrogantly rejected the Qur’an.

﴿Then he said: “This is nothing but magic transmitted...”﴾ That is, which Muhammad (ﷺ) transmits to others.

﴿“This is nothing but the word of a human being!”﴾ That is, Al-Waleed ibn al-Mugheerah claimed that the Prophet (ﷺ) had made up the Qur’an himself.

﴿I will cast him into *Saqar*﴾ That is, Allah (ﷻ) will throw him into the Hell-fire.

﴿And what will make you know what *Saqar* is?﴾ This is to inspire fear of it in the hearts; then Allah (ﷻ) explains: ﴿It spares not, nor does it leave!﴾ It eats their flesh, which is then replaced and burnt again, and they do not die.

² *Ghareeb*: Narrated at one or more points in its *sanad* by only one person.

«Blackening the skins!» According to Ibn 'Abbaas (رضي الله عنه), it means burning and charring the skins of the people therein.

«Over it are nineteen» That is, nineteen guardians from among the angels; they are huge and immensely strong and fearsome.

﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيَقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَرَزَقُوا مِنَ اللَّهِ لَا يُرَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن يَشَاءُ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ﴿٣١﴾ كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَاللَّيْلِ إِذَا أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَفْرَ ﴿٣٤﴾ إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِلْبَشَرِ ﴿٣٦﴾ لِمَن شَاءَ مِنْكُمْ أَن يَتَّقَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾﴾

31. And We set none as Companions of the Fire except angels. And We have not fixed their number except as a trial for those who disbelieve, in order that those who were given the Scripture may achieve certainty and that the Believers may increase in faith and that those who were given the Scripture and the Believers will have no doubt and that those in whose hearts is a disease and the disbelievers may say: “What does Allah intend by this example?” Thus Allah leads astray whom He wills and He guides whom He wills. And none can know the armies of your Lord but He. And this is nothing more than a reminder for mankind.

32. No! And by the moon,

33. And by the night when it withdraws,

34. And by the dawn when it brightens.

35. Verily, it is one of the greatest —

36. A warning to mankind,

37. To any of you who chooses to go forward or to remain behind.

«And We set none as Companions of the Fire» That is, Guardians over it.

﴿Except angels﴾ They are huge, stern guards over the Hell-fire, none can overpower or defeat them. This was a reply to the pagans of Quraish, when they mentioned the number of Guardians and Abu Jahl said: “O’ people of Quraysh! Cannot (groups of) ten of you overpower each one of them?” And so Allah (ﷻ) said: ﴿And We set none as Companions of the Fire except angels﴾.

﴿And We have not fixed their number except as a trial for those who disbelieve﴾ That is, We have only mentioned their number as being nineteen in order to test the people.

﴿In order that those who were given the Scripture may achieve certainty﴾ That is, in order that the Jews and Christians may know for sure that this Messenger [i.e. Muhammad (ﷺ)] is a true Messenger of Allah, bringing with him a Book which conforms with the Scriptures which are in their hands.

﴿And that the Believers may increase in faith﴾ As they witness the truth of the Message of their Prophet, Muhammad (ﷺ).

﴿And that those who were given the Scripture and the Believers will have no doubt﴾ That is, in order that the Jews and Christians and the Muslims may be certain that the Qur’an is from Allah (ﷻ).

﴿And that those in whose hearts is a disease﴾ That is, the hypocrites.

﴿And the disbelievers﴾ That is, the pagans.

﴿May say: “What does Allah intend by this example?”﴾ That is, they will say: “What is the wisdom behind the mention of this here?” And Allah (ﷻ) replies: ﴿Thus Allah leads astray whom He wills and He guides whom He wills﴾ That is, this is the wisdom behind Allah’s mentioning the number of the Guardians of the Hell-fire; and His is the greatest Wisdom and the final Proof.

﴿And none can know the armies of your Lord but He﴾ That is, the angels, because of their enormous number. It is authentically reported

by Bukhari, Muslim and others that Allah's Messenger (ﷺ) said, in the hadith of *Al-Israa'*, while describing *Al-Bait al-Ma'moor*, which is in the Seventh Heaven: "Every day seventy thousand angels enter it and they never return to it."

﴿This is nothing more than a reminder for mankind﴾ That is, according to Mujaahid and others the description of the Hell-fire contained in these verses is but a warning for them.

﴿No! And by the moon﴾ Allah (ﷻ) swears by His creation and none but He is allowed to do that.

﴿And by the night when it withdraws﴾ Again Allah (ﷻ) swears by His creation.

﴿And by the dawn when it brightens﴾ That is, as the sun rises.

﴿Verily, it is one of the greatest﴾ That is, the Fire is one of the greatest Signs of Allah (ﷻ).

﴿A warning to mankind﴾ According to Ibn 'Abbaas (رضي الله عنه), Mujaahid and others, it means the Hell-fire is a warning to mankind of what happens to those who disbelieve.

﴿To any of you who chooses to go forward or to remain behind﴾ That is, to those who choose to heed the warning and be guided, or to reject it.

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينٌ ۖ وَإِلَّا أَصْحَابُ الْيَمِينِ ۚ﴾ ﴿٢٨﴾ ﴿فِي جَنَّاتٍ يَسَاءَلُونَ ۖ﴾ ﴿٢٩﴾ ﴿عَنِ الْمُجْرِمِينَ ۖ﴾ ﴿٣٠﴾ ﴿مَا سَلَكَكُمْ فِي سَقَرٍ ۚ﴾ ﴿٣١﴾ ﴿قَالُوا لَوْ نَكُنَّ مِنَ الْمَصْلِيِّينَ ۖ﴾ ﴿٣٢﴾ ﴿وَلَوْ نَكُنَّا نَسُوعِمُ الْمَسْكِينِ ۖ﴾ ﴿٣٣﴾ ﴿وَكُنَّا نَخُوضُ مَعَ الْخَافِضِينَ ۖ﴾ ﴿٣٤﴾ ﴿وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ۖ﴾ ﴿٣٥﴾ ﴿حَتَّىٰ آتَيْنَا الْيَقِينَ ۖ﴾ ﴿٣٦﴾ ﴿فَمَا نَفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ۖ﴾ ﴿٣٧﴾ ﴿فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۖ﴾ ﴿٣٨﴾ ﴿كَانَهُمْ حُمْرٌ مُّسْتَنْفِرَةٌ ۖ﴾ ﴿٣٩﴾ ﴿فَرَّتْ مِنْ قَسْوَرَةٍ ۖ﴾ ﴿٤٠﴾ ﴿بَلْ يُرِيدُ كُلُّ أَمْرٍ ۖ مِنْهُمْ أَن يُوَفَّىٰ صُحُفًا مُّنْشَرَةً ۖ﴾ ﴿٤١﴾

38. Every soul is a pledge for what it has earned,

39. Except those on the Right.
 40. In Gardens they will ask one another
 41. About *al-mujrimoon*:
 42. "What has caused you to enter Hell?"
 43. They will say: "We were not of the worshippers,"
 44. "Nor we used to feed *al-miskeen*;"
 45. "And we used to speak falsehoods with vain talkers."
 46. "And we used to deny the Day of Recompense,
 47. Until certainty came to us."
 48. So no intercession from the intercessors will be of use to him.
 49. Then what is wrong with them that they turn away from admonition,
 50. As if they were wild donkeys,
 51. Fleeing from a lion?
 52. No, every one of them desires that he should be given pages spread out.
- ﴿Every soul is a pledge for what it has earned﴾ That is, according to Ibn ‘Abbaas (ؓ), every person will be held accountable for his deeds on the Day of Resurrection.
- ﴿Except those on the Right﴾ That is, the righteous Believers in Islamic Monotheism, for they are: ﴿In Gardens﴾.
- ﴿They will ask one another﴾ While they are in mansions in Paradise.
- ﴿About *al-mujrimoon*﴾ That is, the polytheists, the evildoers and the disbelievers; they will ask them: ﴿"What has caused you to enter Hell?"﴾
- ﴿They will say: "We were not of the worshippers..."﴾ That is, we were not used to pray to our Lord.

﴿“Nor we used to feed *al-miskeen*...”﴾ That is, we used not to feed the poor and needy; we did not behave well towards His creation. It is reported on the authority of Ibn ‘Umar (رضي الله عنه) that Allah’s Messenger (ﷺ) said:

“I have been ordered to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is the Messenger of Allah, perform prayer, pay *zakah*, so that if they do all of that, then they will save their lives and their properties from me, except for Islamic laws; and their reckoning will be with Allah.” (Bukhari)

﴿And we used to speak falsehoods with vain talkers...”﴾ That is, we used to speak of things about which we had no knowledge: Whenever some vain talker went astray, we would go astray with him. It is reported on the authority of Al-Mugheerah ibn Shu‘bah (رضي الله عنه) that the Prophet (ﷺ) said:

“Allah has forbidden you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others, and (4) to beg of men. And Allah has hated for you: (1) Sinful and useless talk, such as backbiting, or that you talk too much about others, (2) to ask too many questions (in religious matters) and (3) to waste wealth.” (Bukhari)

﴿“And we used to deny the Day of Recompense...”﴾ That is, we did not believe in the Day of Judgement. It is reported on the authority of Abu Hurayrah (رضي الله عنه) that Allah’s Messenger (ﷺ) said:

“One day, while the Prophet was sitting in the company of some people, (angel) Jibreel came and asked: “What is faith?” Allah’s Messenger replied: “Faith is to believe in Allah, His angels, the meeting with Him, His Messengers, and to believe in Resurrection.” (Bukhari)

﴿“...Until certainty came to us.”﴾ That is, until death came to us, as in the Words of Him, Most High: ﴿And worship your Lord until certainty comes to you﴾ (Qur'an 15: 99). And it is reported that Allah's Messenger (ﷺ) said, when 'Uthmaan ibn Maz'oon died: “As for him, certainty has come to him from his Lord.”

﴿So no intercession from the intercessors will be of use to him﴾ That is, none will be able to intercede with Allah (ﷻ) on the Day of Resurrection for those who did not worship Allah, nor feed the poor, nor avoid vain talk, nor believe in the Day of Judgement.

﴿Then what is wrong with them that they turn away from admonition﴾ That is, why do those disbelievers whom you call to Islam reject the warnings and reminders which you give to them.

﴿As if they were wild donkeys, fleeing from a lion?﴾ That is, they flee from the truth in mindless panic, as wild donkeys flee from a beast of prey.

﴿No, every one of them desires that he should be given pages spread out﴾ That is, each one of those disbelievers would like to have a book revealed to him personally, just as Allah (ﷻ) revealed to the Prophet (ﷺ).

﴿كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۝۳۱ كَلَّا إِنَّهُمْ تَذْكِرَةٌ ۝۳۲ فَمِنْ سَاءَ ذِكْرٍ ۝۳۳ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ النَّفْيِ وَأَهْلُ الْغَفْوَةِ ۝۳۴﴾

53. No! But they fear not the Hereafter.

54. No, verily, this is an admonition,

55. So whoever will, let him remember it!

56. And they will not remember unless Allah wills; He is the One deserving of fear and the One Who forgives.

﴿No! But they fear not the Hereafter﴾ That is, they disbelieve in the Day of Resurrection and it is this which causes them to commit evil

deeds, for they do not fear any punishment or retribution.

﴿No, verily, this is an admonition﴾ That is, this Qur'an is a warning and a reminder.

﴿So whoever will, let him remember it!﴾ That is, let him take heed of the warning.

﴿And they will not remember unless Allah wills﴾ This is like the Words of Him, Most High: ﴿And you will not, except as Allah wills﴾ (*Qur'an* 81: 29)

﴿He is the One deserving of fear﴾ That is, He is the only One Who deserves to be feared.

﴿And the One Who forgives﴾ And it is only He Who can forgive the sins of those who turn to Him in repentance. It is reported by Imam Aḥmad that Allah's Messenger (ﷺ) recited this *ayah* (verse) and said:

“Your Lord said: “I am most deserving to be feared, so do not associate with Me any other object of worship; and whoever fears to associate any other object of worship with Me, is most deserving of My Forgiveness.” (Aḥmad, Tirmidhi and Ibn Maajah)

سُورَةُ الْقِيَامَةِ

SOORAH AL-QIYAAMA (75)

THE RESURRECTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ لَا أُقِيمُ يَوْمَ الْقِيَمَةِ ① وَلَا أُقِيمُ بِالنَّفْسِ اللَّوَامَةِ ② ﴾ أَيْخَسِبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ
③ بَلْ قَدَرِينَ عَلَى أَنْ تُسَوَّى بَنَاهُ ④ بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجَرُ أَمَامَهُ ⑤ يَسْتَلْ أَبَاكَ يَوْمَ الْقِيَمَةِ
⑥ فَإِنَّا بِرَقِّ الْبَصَرِ ⑦ وَخَسَفِ الْقَمَرِ ⑧ وَجُمِعِ الشَّمْسُ وَالْقَمَرُ ⑨ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَتَيْنَ
الْقَمَرُ ⑩ كَلَّا لَا وَزَرَ ⑪ إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ⑫ يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَالْآخِرُ ⑬
بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ ⑭ وَلَوْ أَلْفَ مَعَادِيرُهُ ⑮ ﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. I swear by the Day of Resurrection.
2. And I swear by the self-reproaching soul.
3. Does man think that We shall not assemble his bones?
4. Yes, We are Able to put together in perfect order his finger tips.
5. No! Man desires to corrupt what is before him.
6. He asks: "When will be the Day of Resurrection?"
7. So when the sight shall be dazed,
8. And the moon eclipsed,

9. And the sun and moon joined together,
10. On that Day man will say: "Where is the refuge?"
11. No! There is no *wazar*!
12. Unto your Lord will be *al-mustaqarr*.
13. On that Day man will be informed of what he sent forward and what he left behind.
14. No! Man will be a witness against himself,
15. Though he may put forth his excuses.

﴿I swear by the Day of Resurrection﴾ Allah (ﷻ), swears by the Day of which there is no doubt in order to affirm its inevitability and in reply to those ignorant people among the slaves of Allah who deny that man will be resurrected in his body.

﴿And I swear by the self-reproaching soul﴾ That is, the Believer who continually reproaches himself for his shortcomings, as opposed to the disbeliever who does not reproach himself for anything.

﴿Does man think that We shall not assemble his bones?﴾ That is, does the disbeliever think that We are unable to re-create him on the day of Resurrection.

﴿Yes, We are Able to put together in perfect order his finger tips﴾ We are Able to assemble him (even) to his fingertips and We are Able to exceed this if We will.

﴿No! Man desires to corrupt what is before him﴾ That is, by his disbelief in the Day of Resurrection and the Reckoning. And it is reported from 'Ikrimah, Sa'eed ibn Jubayr, Aḍ-Ḍaḥḥaak and a number of the *Salaf*¹ that he is the one who continues to commit sins and always puts off repentance.

¹ *Salaf*: The pious, early generations of Muslims.

﴿He asks: “When will be the Day of Resurrection?”﴾ And his question betrays his disbelief in it. And this is like Allah’s Words: ﴿And they say: “When will this promise come to pass, if you are truthful” Say: [O’ Muhammad!]: “The appointment for you is a Day which you cannot put back for an hour, nor put forward.”﴾ (Qur’an 34: 30)

﴿So when the sight shall be dazed﴾ Due to the terror of the Day of Resurrection, eyes will be dazed, confused and humbled.

﴿And the moon eclipsed﴾ That is, its light extinguished.

﴿And the sun and moon joined together﴾ That is, when they are wound around and have lost their light, according to Mujaahid. And it is like Allah’s Words: ﴿When the sun is folded up and when the stars fall﴾ (Qur’an 81: 1-2). It is reported on the authority of Abu Hurayrah (رضي الله عنه), that Allah’s Messenger (ﷺ) said: “The sun and the moon will be folded up on the Day of Resurrection.” (Bukhari)

﴿On that Day man will say: “Where is the refuge?”﴾ That is, on the Day of Resurrection, man will be seeking for a place to hide from Allah’s Wrath.

﴿No! There is no wazar!﴾ According to Ibn ‘Abbaas, Ibn Mas‘ood (may Allah be pleased with them both) and others, it means: But there is no salvation from the punishment of the Hell-fire. And it is like the Words of Allah (ﷻ): ﴿You will have no refuge on that Day nor will there be for you any denying [of your sins, as they are all written in the Book of your deeds]﴾ (Qur’an 42: 47)

﴿Unto your Lord will be *al-mustaqarr* on that Day﴾ That is, the final destination.

﴿On that Day man will be informed of what he sent forward and what he left behind﴾ That is, he will be informed of the deeds he did, old and new, big and small. And this is like Allah’s Words: ﴿And they will find all that they did place before them — and your Lord treats no one with injustice﴾ (Qur’an 18: 49)

﴿No! Man will be a witness against himself﴾ That is, of the deeds he did in this life, as in Allah's Words: ﴿[It will be said to him:] Read your Book. You, yourself are sufficient as a reckoner against you on this Day﴾ (Qur'an 17: 14)

﴿Though he may put forth his excuses﴾ That is, even though he may try to excuse himself or deny his faults. Ibn Jareer and a number of others said that it means: Though he may present his case. But the correct saying is that of Mujaahid, for it is like Allah's Words: ﴿There will be then no excuses or arguments for them but to say [untruthfully]: "By Allah, our Lord, we were not those who joined others in worship with Allah."﴾ (Qur'an 6: 23)

﴿ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۚ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ (١٧) فَإِذَا قَرَأَهُ فَأَنبَحْ تُرْبَانَهُ (١٨) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (١٩) كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ (٢٠) وَتَذَرُونَ الْآخِرَةَ (٢١) وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاطِرَةٌ (٢٣) وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ (٢٤) تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ (٢٥) ﴾

16. Move not your tongue to make haste therewith.
17. Its collection is for Us as is its recitation.
18. And when We have recited it to you, then follow its recital.
19. Then it is for Us to make it clear.
20. No! But you love *al-'aajilah*.
21. And you neglect the Hereafter.
22. Some faces on that Day will be *naaḍirah*.
23. Looking at their Lord.
24. And some faces on that Day will be *baasirah*.
25. Thinking that some calamity is about to befall them.

﴿Move not your tongue to make haste therewith﴾ That is, the Qur'an, when it is revealed to you, as in Allah's Words: ﴿And be not in haste [O' Muhammad] with the Qur'an before its revelation is completed to you﴾ (Qur'an 20: 114)

﴿Its collection is for Us﴾ That is, in your heart, O' Muhammad!

﴿As is its recitation﴾ That is, We make its recitation easy for you, O' Muhammad!

﴿And when We have recited it to you, then follow its recital﴾ That is, once the angel Jibreel (ﷺ) has recited it to you from Allah (ﷻ), recite it in the same manner in which it was recited to you.

﴿Then it is for Us to make it clear﴾ That is, after His Messenger [i.e. Jibreel (ﷺ)] has made you memorize it, We inspire you with its meaning.

﴿No! But you love *al-'aqilah*﴾ That is, you, O' mankind, love the life of this world.

﴿And you neglect the Hereafter﴾ That is, what causes them to disbelieve in the Day of Resurrection and to disobey the Messenger of Allah (ﷺ) is their love of this world and this diverts them from thinking about the Hereafter.

﴿Some faces on that Day will be *naadirah*﴾ That is, shining, radiant with joy.

﴿Looking at their Lord﴾ They will see Him clearly, as it is authentically reported by Bukhari: "Verily, you will see your Lord clearly."

﴿And some faces on that Day will be *baasirah*﴾ That is, the faces of the disbelievers on that Day will be somber and gloomy.

﴿Thinking that some calamity is about to befall them﴾ They feel sure that something awful is about to happen to them, for they will be punished in the Hell-fire.

﴿ كَلَّا إِذَا بَلَغَتِ الرَّاقِيَ ۖ وَقِيلَ مَنْ رَاقٍ ۖ وَظَنَّ أَنَّهُ الْفِرَاقُ ۖ وَالْفِتْنَةُ أَلَسَاقُ ۖ بِالسَّاقِ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۖ فَلَا صَدَقَ وَلَا ضَلَّىٰ ۖ وَلَكِنَّ كَذَّبَ وَتَوَلَّىٰ ۖ ثُمَّ دُخِبَ إِلَيْهِ ۖ﴾

أَهْلِهِ يَنْطِقُ ﴿٣٦﴾ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٧﴾ ثُمَّ أَوَّلَىٰ لَكَ فَأَوَّلَىٰ ﴿٣٨﴾ أَيْحَسِبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٩﴾ أَلَمْ يَكُنْ مِنْ مَتْنِي مَنًى ﴿٤٠﴾ ثُمَّ كَانَ عِلْقَةً مُّخْلَقَةً فَمَشْوًى ﴿٤١﴾ جَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٢﴾ أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَنْ يُمْسِيَ الْمَوْتَىٰ ﴿٤٣﴾

26. No! When it reaches to the collar-bone,
 27. And it will be said: “Who is *raaq*?”
 28. And he will conclude that it is *al-firaaq*;
 29. And one leg will be joined with another.
 30. The drive will be on that Day to your Lord!
 31. So he neither believed nor prayed.
 32. But on the contrary, he belied and turned away!
 33. Then he walked in conceit to his family, admiring himself!
 34. Woe to you! And then woe to you!
 35. Again, woe to you! And then woe to you!
 36. Does man think that he will be left neglected?
 37. Was he not a *nutfah* of semen emitted?
 38. Then he became an ‘*alaqah*’; then He shaped and fashioned in due proportion,
 39. And made him of two sexes, male and female.
 40. Is not He Able to give life to the dead?
- ﴿No! When it reaches to the collar-bone﴾ That is, when death approaches and the soul reaches the collar-bone on its way out of the body.
- ﴿And it will be said: “Who is *raaq*?”﴾ Who is the physician who can cure him?
- ﴿And he will conclude that it is *al-firaaq*﴾ That is, the parting from the life of this world.

«And one leg will be joined with another» That is, they will be bound together in his shroud. Or it means: The last day in the life of this world and the first day of the Hereafter. Or, according to Ṭabari, it may mean that hardship and distress will be joined with another hardship and distress.

«The drive will be on that Day to your Lord!» That is, the final destination.

«So he neither believed nor prayed. But on the contrary, he belied and turned away!» Allah (ﷻ) informs us about the situation of the disbeliever, that during the life of this world, he did not believe in Allah and His Messengers and he did not worship his Lord; rather, he denied the truth and turned his back on it.

«Then he walked in conceit to his family, admiring himself!» In high spirits, arrogantly, vainly, lazily, without any ambition or resolution and without any (good) deeds, strutting in pride and self-adoration.

«Woe to you! And then woe to you! Again, woe to you! And then woe to you!» This is both a warning and a promise from Allah (ﷻ), to the disbeliever who walks in pride and self-love. It is reported on the authority of Ibn Mas'ood (رضي الله عنه) that: "Allah's Messenger (ﷺ) said: "Whoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (among the listeners) said: "Verily, a person loves that his dress should be beautiful and that his shoes should be beautiful." The Prophet (ﷺ) replied: "Verily, Allah is the Most Beautiful and he loves beauty. Pride is to disregard the truth and to scorn the people." (Muslim)

«Does man think that he will be left neglected?» That is, does the disbelieving man imagine that he would not be called forth (on the Day of Resurrection), that he would not be commanded or forbidden?

«Was he not a *nutfah* of semen emitted?» Was not man a contemptible drop of water?

﴿Then he became an ‘*alaqah*;﴾ That is, a clot in the womb of his mother.

﴿Then He shaped and fashioned in due proportion﴾ That is, Allah (ﷻ) shaped him into a well-proportioned human body and he became another creation. It is reported on the authority of ‘Abdullah (رضي الله عنه) that: “Allah’s Messenger (ﷺ) the true and truly inspired said:

“(As regards your creation) every one of you is collected in the womb of his mother for the first forty days, then he becomes a clot for another forty days and then a piece of flesh for another forty days. Then Allah sends an angel to write four words: He writes his deeds, time of death, means of livelihood and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise so much so that there is only the distance of a cubit between him and it, and what has been written (by the angel) surpasses, and he starts doing deeds of the people of the Fire and enters the Fire.” (Bukhari)

﴿And made him of two sexes, male and female﴾ He produced from it male and female.

﴿Is not He Able to give life to the dead?﴾ That is, is not Allah (ﷻ), Who did all of the above Capable of resurrecting mankind? O’ Allah! Most Certainly You are! ﴿And for Him it is most easy﴾ (Qur’an 30: 27)

سُورَةُ الْإِنْسَانِ

SOORAH AL-INSAAAN (76)¹

MANKIND

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝ ﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

It has been reported by Muslim, on the authority of Ibn ‘Abbaas (رضي الله عنه), that Allah’s Messenger (ﷺ) used to recite in the morning prayer on Fridays *Soorah as-Sajdah* and *Soorah al-Insaan*.

1. Has there not been over man a period of time when he was not a thing worth mentioning?
2. Verily, We have created man from a drop of mixed semen in order to try him; so We made him hearer and seer.
3. Verily, We showed him the way, whether he be grateful or ungrateful.

Allah (ﷻ) informs us about man when he was nothing, in order that he might know how insignificant and weak he is, saying: ﴿Has there

¹ Also known as *Dahr* (Time).

not been over man a period of time when he was not a thing worth mentioning?» then He explains these words, saying: «Verily, We have created man from a drop of mixed semen» That is, with the sperm of a man and the sexual discharge of a woman, according to Ibn ‘Abbaas (رضي الله عنه).

«in order to try him» That is, to test him.

«So We made him hearer and seer» That is, We gave him hearing and sight so that he is able to choose between obedience or disobedience.

«Verily, We showed him the way» That is, We guided him, made clear to him and made him to see. It is reported on the authority of Abu Hurayrah (رضي الله عنه) from the Prophet (ﷺ) that he said:

“There is none who goes out of his door except that there are two banners at his door: One is held by an angel, while the other is held by a devil; so if he goes out to do what Allah loves, the angel follows him with his banner and he remains under the banner of the angel until he returns to his house, while if he goes out to do what makes Allah angry, the devil follows him with his banner and he remains under the banner of the devil until he returns to his house.” (Imam Aḥmad)

«Whether he be grateful or ungrateful» That is, whether he is grateful to Allah (ﷻ) for showing him the way or not, he has been shown.

﴿ إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ۝٤ إِنَّ الْأَبْرَارَ يَشْرَوْنَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝٥ عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝٦ يُوفُونَ بِالْأَنذَرِ وَيَذَاهِبُونَ يَوْمًا ۝٧ كَانَ شَرُّهُ مُسْتَطِيرًا ۝٨ وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حَيْثُ مَسْكِنًا وَيَسْمَا وَاسِيرًا ۝٩ إِنَّمَا تُطْعَمُوهُ لُوحِهِ ۝١٠ اللَّهُ لَا يُزِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ۝١١ إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ۝١٢ فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّعَهُمْ نَصْرَهُ وَسُرُورًا ۝١٣ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ۝١٤﴾

4. Verily, We have prepared for the disbelievers iron chains, iron

collars and a blazing Fire.

5. Verily, *al-abraar* shall drink of a cup mixed with *kaafoor*.

6. A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.

7. They fulfil [their] vows and they fear a Day whose evil will be widespread.

8. And they give food because of their love for Him to the *miskeen*, the *yateem* and the *aseer*.

9. [Saying]: "We feed you seeking Allah's Countenance. We wish for no reward or thanks from you."

10. "Verily, We fear from our Lord a hard and distressful Day that will make the faces look horrible."

11. So Allah saved them from the evil of that Day and gave them *nadrah* and joy.

12. And He rewarded their patience with Paradise and silk.

﴿Verily, We have prepared for the disbelievers iron chains, iron collars and a blazing Fire﴾ That is, in Hell, as in Allah's Words: ﴿When the yokes [shall be] round their necks, and the chains; they shall be dragged along﴾ (*Qur'an* 40: 71) And after mentioning the blazing punishment which He, Most High, has prepared for the wretched disbelievers, He says: ﴿Verily, *al-abraar* shall drink of a cup mixed with *kaafoor*﴾ That is, the pious and righteous folk will be given a cooling beverage with a wonderful aroma and a delightful taste.

﴿A spring wherefrom the slaves of Allah will drink﴾ This is the drink which has been prepared for the pious and righteous ones, containing camphor from which those of Allah's slaves who are near to Him shall drink, according to Al-Ḥasan al-Baṣri.

﴿Causing it to gush forth abundantly﴾ They will be able to drink from it as much as they like, whenever and wherever they will, in their

palaces or wherever they sit down.

﴿They fulfil [their] vows and they fear a Day whose evil will be widespread﴾ They worship Allah (ﷻ) as He has commanded them, they are obedient to him and they abstain from those things which He has forbidden to them, out of fear of the Reckoning on the Promised Day, whose evil will be widespread among mankind, except those upon whom is Allah's Mercy and Compassion. It is reported on the authority of 'Aa'ishah (رضي الله عنها) that Allah's Messenger (ﷺ) said: "Whoever vows to obey Allah should do so, but whoever vows to disobey Him should not do it." (Bukhari)

﴿And they give food in spite of their love for it﴾ That is, even though they love food themselves, they give to those in need of it. It is also said by Ibn Jareer among others, that the *aayah* (verse) means: Out of love for Allah (ﷻ), they give food ﴿to the *miskeen*, the *yateem* and the *aseer*﴾ — the poor, the orphan and the captive; and that this is like Allah's Words: ﴿*Al-Birr* is [the quality of] one who believes in Allah, the Last Day, the angels, the Book and Prophets, and gives his wealth, in spite of his love for it﴾ (*Qur'an* 2: 177) and like His Words: ﴿You shall not attain *al-birr* unless you spend [in Allah's Cause] of that which you love﴾ (*Qur'an* 3: 92). It is reported on the authority of Abu Hurayrah (رضي الله عنه) that Allah's Messenger (ﷺ) said:

"The *miskeen* is not the one who goes around the people and asks them for a mouthful or two, or a date or two, but the *miskeen* is the one who has not enough to satisfy his needs and whose condition is not known to others, that others may give him something in charity and who does not beg of people."
(Bukhari)

﴿[Saying]: "We feed you seeking Allah's Countenance..."﴾ That is, seeking only His Pleasure and His Reward.

«We wish for no reward or thanks from you» That is, we do not do it in order to get some return from you, nor do we even do it in order to earn your gratitude or hear you thanking us before the people.

«“Verily, we fear from our Lord a hard and distressful Day that will make the faces look horrible.”» That is, we only feed those in need in the hope that Allah (ﷻ) will show mercy to us and bless us with His Kindness on the Day when evil will be widespread causing the faces of mankind to be contorted in terror.

«So Allah saved them from the evil of that Day and gave them *naḍrah* and joy» He saved them from that which they feared and He illuminated their countenances and filled their hearts with joy. And this is like the Words of Allah (ﷻ): «Some faces on that Day will be bright, laughing, rejoicing at good news» (*Qur'an* 80: 38-39)

«And He rewarded their patience with Paradise and silk» That is, because of their patience and their abstinence from the desires and lusts of this world, Allah (ﷻ) has granted them a spacious abode and a carefree life and garments of silk in Paradise.

﴿مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ۖ وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذَلُّلًا ۚ وَطُفَاتٍ عَلَيْهِمْ غَائِظٌ مِّنْ فُضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ۖ مِّنْ فُضَّةٍ قَدْرُوهَا نَعْدِيرًا ۚ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۚ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ۚ وَطُوفٌ عَلَيْهِمْ وَلَدُنْ مُّحَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّشْهُورًا ۚ وَإِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَمَلَكًا كَبِيرًا ۚ عَلَيْهِمْ ثِيَابٌ سُدُوسٌ خُضَرٌ وَإِسْتَرْقٌ وَحُلُوعٌ أَسَاوِرٌ مِّنْ فُضَّةٍ وَسَقَمَهُمُ رَهْمُهُمْ شَرَابًا طَهُورًا ۚ إِنَّ هَذَا كَانَ لَكُم جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ۝﴾

13. Reclining therein on *araa'ik*, they will see there neither sun nor *zamhareer*.

14. And the shade thereof is close upon them and its *quṭoof* will be low.

15. And amongst them will be passed round vessels of silver and cups of crystal —

16. Crystal-clear, of silver. They will determine the measure thereof.

17. And they will be given to drink there of a cup mixed with *zanjabeel*,

18. A spring there called *Salsabeel*.

19. And round about them will be boys of everlasting youth. If you saw them, you would think them scattered pearls.

20. And when you look there, you will see a delight and a great dominion.

21. Their garments will be of *sundus*, green and with gold embroidery. They will be adorned with bracelets of silver and their Lord will give them a pure drink.

22. [It will be said to them:] “Verily, this is the reward for you and your endeavour has been accepted.”

﴿Reclining therein﴾ That is, in Paradise.

﴿on *araa'ik*﴾ On couches upon raised canopies.

﴿They will see there neither sun nor *zamhareer*﴾ That is, neither excessive heat will bother them, nor cold will cause them pain.

﴿And the shade thereof is close upon them﴾ That is, the branches of its trees will be low over their heads.

﴿And its *quṭoof* will be low﴾ Whenever they wish to eat from its fruits, they will find them close above their heads.

﴿And amongst them will be passed round vessels of silver﴾ Servants will pass between them carrying dishes of food made from silver and cups from which to drink made of crystal.

﴿Crystal-clear, of silver﴾ They have the whiteness of silver and the clarity of glass and their like is not to be seen in this world.

«They will determine the measure thereof» That is, the amount of drink in the cups will be determined by their thirst — no more and no less.

«And they will be given to drink there of a cup mixed with *zanjabeel*» The righteous will be given drinks from cups of wine which are sometimes mixed with camphor, which is cold and sometimes mixed with ginger, which is hot, so that they balance each other out.

«A spring there called *Salsabeel*» It is so called because of the perfection of its source and the strength of its flow.

«And round about them will be boys of everlasting youth» That is, servant boys whose appearance never changes.

«If you saw them, you would think them scattered pearls» If you saw them spread out among their masters taking care of their needs, with their beautiful faces and their fine colours, they would look like scattered pearls.

«And when you look there, you will see a delight and a great dominion» O' Muhammad! If you could see there, you would see Paradise and all its blessings and its abundance. It is authentically reported that Allah (ﷻ) will say to the last people to be taken out of the Hell-fire and the last to be admitted to Paradise: "Verily, for you there is the like of the world plus ten like it." It is also reported on the authority of Ibn 'Umar (رضي الله عنه) that Allah's Messenger (ﷺ) said:

"Verily, the lowest of the people of Paradise will be given a station (therein) which he might travel through for two thousand years looking at it, from one end to the other."

«Their garments will be of *sundus*, green and with gold embroidery» That is, the garments of the people of Paradise will be of silk, including *sundus*, which is the finest kind of silk and embroidered with gold.

﴿They will be adorned with bracelets of silver﴾ They are the righteous ones. As for those who are close to Allah, it is as He, Most High says: ﴿wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk﴾ (Qur'an 22: 23)

﴿And their Lord will give them a pure drink﴾ It will purify their bodies from all evil traits, such as envy and hatred etc., as we have reported on the authority of 'Ali ibn Abi Taalib (ؓ) that he said: "When the people of Paradise reach the door of Paradise, they will find there two springs and they will drink from one of them and by it Allah (ﷻ) will cleanse their bodies of all harmful things and then they will wash in the second (spring) and their faces will be adorned with joyful smiles."

﴿[It will be said to them:] "Verily, this is the reward for you and your endeavour has been accepted."﴾ That is, it will be said to the righteous ones, this is Generosity and Beneficence from your Lord for the good deeds which you did in the life of this world. And this is like the Words of Him, Most High: ﴿Eat and drink at ease for that which you have sent on before you [i.e. of good deeds] in days past!﴾ (Qur'an 69: 24) and like His Words: ﴿And it will be called out to them: "This is the Paradise which you have inherited for that which you used to do."﴾ (Qur'an 7: 43)

﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ٢٣﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَائِمًا أَوْ كَفُورًا ٢٤﴾ وَأَذْكُرْ اٰمَمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ٢٥﴾ وَمِنَ اٰلِیْلِ فَاسْجُدْ لِمَ وَاسْجُدْ لَنَا طَوِيلًا ٢٦﴾ اِنَّ هٰؤُلَاءِ یُحِبُّوْنَ اَلْعَاجِلَةَ وَیَذَرُوْنَ وِرَآءَهُمْ یَوْمًا نَفِیْلًا ٢٧﴾ نَحْنُ خَلَقْنٰهُمْ وَشَدَدْنَا اَسْرَهُمْ ۚ وَاِذَا شِئْنَا بَدَّلْنَا اَمْتَلَهُمْ بَدِیْلًا ٢٨﴾ اِنَّ هٰذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اُتَّخَذْ اِلٰی رَبِّهِ سَبِیْلًا ٢٩﴾ وَمَا تَشَآءُوْنَ اِلَّا اَنْ یَّشَآءَ اللّٰهُ ۚ اِنَّ اللّٰهَ كَانَ عَلِیْمًا حَكِیْمًا ٣٠﴾ یُدْخِلُ مَنْ یَّشَآءُ فِی رَحْمَتِهِ ۚ وَالظَّالِمِیْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِیْمًا ٣١﴾

23. Verily, it is We Who have sent down to you the Qur'an by stages.

24. Therefore be patient to the *Hukm* of your Lord and obey neither a sinner nor a disbeliever among them.

25. And mention the Name of your Lord every morning and afternoon.

26. And during the night prostrate yourself to Him and glorify Him throughout the long night.

27. Verily, these love *al-'aajilah* and put behind them a heavy Day.

28. It is We Who created them and We have made strong their *asr*. And if We willed, We could replace them with others like them with a complete replacement.

29. Verily, this is an admonition, so whoever wills, let him take a path to his Lord.

30. But you cannot will unless Allah wills. Verily, Allah is All-knowing, Most Wise.

31. He will admit to His Mercy whom He wills and as for the wrongdoers, He has prepared a painful torment.

﴿Verily, it is We Who have sent down to you the Qur'an by stages﴾ This, the revelation of the Qur'an, is a great blessing from Him, Most Glorified to His Messenger (ﷺ).

﴿Therefore be patient to the *Hukm* of your Lord﴾ That is, as He has honoured you with the Revelation, so be patient for His Ordainments and His *Qadr* and know that He will dispose of you with the best disposition.

﴿And obey neither a sinner nor a disbeliever among them﴾ That is, do not obey the disbelievers and the hypocrites should they desire to turn you away from what was revealed to you. Instead, impart to them what has been revealed to you from your Lord and depend upon Allah (ﷻ), for Allah will protect you from mankind.

﴿And mention the Name of your Lord every morning and after-noon﴾
That is, first thing in the morning and at the end of the morning.

﴿And during the night prostrate yourself to Him and glorify Him throughout the long night﴾ This is like the Words of Him, Most High:
﴿And in some parts of the night [also] offer the prayer with it [i.e. recite the Qur'an in the prayer] as an additional prayer for you [O' Muhammad], it may be that your Lord will raise you to a station of praise and glory [i.e. the honour of intercession on the Day of Resurrection]﴾ (Qur'an 17: 79)

﴿Verily, these love *al-'aajilah*﴾ This is a censure and rebuke to those who love *al-'aajilah* (i.e. the life of this world).

﴿And put behind them a heavy Day﴾ That is, they disregard any thoughts of the Day of Resurrection.

﴿It is We Who created them and We have made strong their *asr*﴾ That is, Allah (ﷻ) created those disbelieving people and made their creation strong, according to Ibn 'Abbaas (رضي الله عنه), Mujaahid and others.

﴿And if We willed, We could replace them with others like them with a complete replacement﴾ This is like His Words: ﴿If He wills, He can take you away, O' people, and bring others. And Allah is completely Able to do that﴾ (Qur'an 4: 133)

﴿Verily, this is an admonition﴾ That is, this *Soorah* is an admonition and a warning.

﴿So whoever wills, let him take a path to his Lord﴾ That is, whoever wills, let him be guided by the Qur'an.

﴿But you cannot will unless Allah wills﴾ That is, none can guide himself nor enter into a state of belief.

﴿But you cannot will unless Allah wills﴾ That is, Allah (ﷻ) guides those who deserve to be guided and He makes the path easy for them,

while those who do not desire guidance will be sent astray.

﴿Verily, Allah is All-Knowing, Most Wise﴾ His is the most perfect Knowledge and Wisdom in that which he Commands and ordains.

﴿He will admit to His Mercy whom He wills and as for the wrongdoers, He has prepared a painful torment﴾ — ﴿Verily, Allah sends astray whom He wills and He guides whom He wills﴾ (*Qur'an 35: 8*) And whomsoever Allah (ﷻ) guides, there is none that can misguide him and whomsoever He sends astray, there is none that can guide him.

سُورَةُ الْمُرْسَلَات

SOORAH AL-MURSALAAT (77)

THOSE SENT FORTH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿ وَالْمُرْسَلَاتِ عُرْفًا ۝ (١) فَأَلْصَقْنَ عَصْفًا ۝ (٢) وَالتَّشْتَرِبْنَ نَشْرًا ۝ (٣) فَالْفَرْقَتِ فَرَقًا ۝ (٤) فَالْمُلْقِيَتِ ذِكْرًا ۝ (٥) عُدْرًا أَوْ نَذْرًا ۝ (٦) إِنَّمَا تُوعَدُونَ لَوَفْعٍ ۝ (٧) فَإِذَا الْتُجُمَ طُمِسَتْ ۝ (٨) وَإِذَا السَّمَاءُ فُجِّرَتْ ۝ (٩) وَإِذَا الْجِبَالُ سُفِفَتْ ۝ (١٠) وَإِذَا الرَّسُلُ أُنْفِتَ ۝ (١١) لِأَيِّ يَوْمٍ أُخِّلَتْ ۝ (١٢) لِيَوْمِ الْفَصْلِ ۝ (١٣) وَمَا أَدْرَاكَ مَا يَوْمَ الْفَصْلِ ۝ (١٤) وَلَبَّ يَوْمَئِذٍ الْمُكَذِّبِينَ ۝ (١٥) ﴾

In the Name of Allah, the Most Beneficent, the Most Merciful

1. By those sent forth, one after another.
2. And by *al-'aasifaat* that blow violently.
3. And by *an-naashiraat* that scatter.
4. And by *al-faariqaat* that separate.
5. And by *al-mulqiyaat* that bring the *Dhikr*,
6. To justify or to warn.
7. Surely, what you are promised must come to pass.
8. Then when the stars *ṭumisat*.
9. And when the heaven *furijat*.

10. And when the mountains *nusifat*.
11. And when the Messengers *uqqitat*.
12. Until what day are they postponed?
13. For the Day of Sorting Out.
14. And what will explain to you what is the Day of Sorting Out?
15. *Wail* that Day to the rejecters!

It is reported on the authority of Ibn Mas‘ood (رضي الله عنه) that he said: “While we were with Allah’s Messenger (ﷺ), in a cave at Minaa, it was revealed to him: ﴿By those sent forth﴾ and he recited it and verily, I learnt it from his mouth and verily, his mouth was moistened by it and then a snake leapt at us and the Prophet (ﷺ) said: “Kill it!” So we raced towards it, but it fled from us and the Prophet (ﷺ) said: “It was saved from your evil (i.e. your killing it) as you were saved from its evil (i.e. from its biting you).” (Bukhari and Muslim via al-A‘amash)

It is also reported on the authority of Ibn ‘Abbaas (رضي الله عنه) that his mother heard the Prophet (ﷺ) recite in the *maghrib* prayer: ﴿By those sent forth one after another﴾. (Imam Aḥmad)

﴿By those sent forth, one after another﴾ It is reported on the authority of Abu Hurayrah (رضي الله عنه) that he said: “(They are) the angels.” (Ibn Abi Ḥaatim) And it is reported from Abu Ṣaaliḥ that he said that the first five *aayaat* (verses) of this *Soorah* refer to the angels. It is also reported on the authority of Ibn Mas‘ood (رضي الله عنه) that he said: “﴿By those sent forth, one after another﴾ — They are the winds.” And he said likewise concerning Allah’s Words: ﴿And by *al-‘aaṣifaat* that blow violently. And by *an-naashiraat* that scatter﴾ — “They are the winds.” And so said Ibn ‘Abbaas (رضي الله عنه), Mujaahid, Qataadah and others.

﴿And by *al-‘aaṣifaat* that blow violently﴾ When it rages with a loud noise.

﴿And by *an-naashiraat* that scatter﴾ This is also the winds that scatter the clouds across the sky in accordance with the Will of the Lord, Almighty, All-Powerful.

﴿And by *al-faariqaat* that separate﴾ That is, the angels, who descend to the Prophets with Allah's Command and distinguish between truth and falsehood and between guidance and misguidance.

﴿And by *al-mulqiyaat* that bring the *Dhikr*﴾ That is, by the angels who bring the Revelation to the Messengers.

﴿To justify or to warn﴾ That there be no excuse for the disbelievers on the Day of Resurrection to say that they were not warned of the punishment for those who disbelieve.

﴿Surely, what you are promised must come to pass﴾ Allah (ﷻ) swears by all of the aforementioned things to this. That is, the Hour which you were promised and the blowing of the Trumpet and the Sending forth of the dead from their graves and the recompense of every human being for his deeds — if good, with good and if evil, with evil. Verily, all of this will come to pass; of this there is no doubt and there is no escape from it.

﴿Then when the stars *tumisaat*﴾ That is, when their light is extinguished, as in Allah's Words: ﴿And when the stars fall down﴾ (*Qur'an* 81: 2) and His Words: ﴿And when the heavenly bodies are scattered﴾ (*Qur'an* 82: 2)

﴿And when the heaven *furijaat*﴾ That is, when it is split and cleft asunder.

﴿And when the mountains *nusifaat*﴾ That is, when they are completely removed, leaving no trace and this is like His Words: ﴿And they ask you concerning the mountains; say: "My Lord will blast them and scatter them as particles of dust."﴾ (*Qur'an* 20: 105) And His Words: ﴿And the Day We shall cause the mountains to pass away [like clouds

of dust], and you will see the earth as a levelled plain, and We shall gather them all together so as not to leave any of them behind» (Qur'an 18: 48)

«And when the Messengers *Uqqitat*» That is, when they are all gathered together at the appointed time on the Day of Resurrection.

«Until what day are they postponed?» Until what day is the gathering of the Messengers postponed, when the Hour will come?

«For the Day of Sorting Out» Allah (ﷻ) answers the question posed in the previous *aayah* (verse). Then, in order to emphasize the enormity of that Day, He, Most High asks: «And what will explain to you what is the Day of Sorting Out?» That is, you cannot possibly know what it will be like on that Day.

«Wail that Day to the rejecters!» As has been explained previously in the *tafseer of Soorah al-Muddaththir*, *Wail* is the name of a valley in the Hell-fire in which the disbelievers in Allah (ﷻ) and His Messengers will be punished.¹

﴿أَلَمْ تُهْلِكِ الْأَوَّلِينَ ۝١٦ ثُمَّ نَتَّبِعُهُمُ الْآخِرِينَ ۝١٧ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ۝١٨ وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝١٩ أَلَمْ تَخْلُقْهُمْ مِنْ مَّاءٍ مَهِينٍ ۝٢٠ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ۝٢١ إِلَى قَدَرٍ مَعْلُومٍ ۝٢٢ فَقَدَرْنَا فَنِعْمَ الْقَدِيرُونَ ۝٢٣ وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝٢٤ أَلَمْ تَجْعَلِ الْأَرْضَ كِفَاتًا ۝٢٥ أَحْيَاءَ وَأَمْوَاتًا ۝٢٦ وَجَعَلْنَا فِيهَا رَوَاسِيَ شَامِخَاتٍ وَأَسْقَيْنَكُم مَّاءً فُرَاتًا ۝٢٧ وَبَلَّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ۝٢٨﴾

16. Did We not destroy the ancients?

17. So shall We make later generations to follow them.

18. Thus do We deal with the *mujrimoon*.

19. *Wail* that Day to the rejecters!

¹ See page 93 (Soorah al-Muddaththir).

20. Did We not create you from a despised water?
21. Then We placed it in a place of safety,
22. For a known period.
23. So did We measure; and [We are] the Best of measurers.
24. *Wail* that Day to the rejecters!
25. Have We not made the earth a receptacle
26. For the living and the dead?
27. And have [We not] placed therein lofty *rawaasi* and given you sweet water to drink?
28. *Wail* that Day to the rejecters!

Did We not destroy the ancients?﴾ That is, from those who rejected the Messengers.

﴿So shall We make later generations to follow them﴾ That is, in the same way We destroyed the disbelievers from among the earlier generations, so We shall destroy those like them from among the later generations.

﴿Thus do We deal with the *mujrimoon*﴾ That is, just as We dealt with the earlier disbelievers, so shall We deal with the disbelievers among Quraysh tomorrow, either by the sword or by destruction: ﴿*Wail* that Day to the rejecters!﴾.

﴿Did We not create you from a despised water?﴾ That is, weak and contemptible spermatoc fluid.

﴿Then We placed it in a place of safety﴾ That is, in the womb which had been prepared for it.

﴿For a known period﴾ That is, a fixed period lasting nine months.

﴿So did We measure; and [We are] the Best of measurers﴾ That is, We did measure it from the time when it was a drop of sperm until it was born.

﴿Wail that Day to the rejecters!﴾ That is, in spite of all these blessings, still they reject, therefore the punishment of the Hell-fire be upon them.

﴿Have We not made the earth a receptacle for the living and the dead?﴾ That is, the belly of the earth in which to bury the dead and its surface on which the living exist.

﴿And have [We not] placed therein lofty *rawaasi*﴾ That is, tall mountains by which He, Most High, fixed the earth so that it does not shake or tremble.

﴿And given you sweet water to drink?﴾ That is, sweet, pleasant water which descends from the clouds or comes out of the ground in springs.

﴿Wail that Day to the rejecters﴾ That is, those who see these signs and evidences of the Power and Might of the Creator and still reject and disbelieve, for them is the punishment of the Hell-fire.

﴿أَنْطَلِقُوا إِلَى مَا كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾ أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾ لَا ظِلِّيلٍ وَلَا يَغْنَى مِنَ اللَّهِ ﴿٣١﴾ إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾ كَأَنَّهُ جِمَلَتٌ صَفْرٌ ﴿٣٣﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾ هَذَا يَوْمٌ لَا يَنْطِقُونَ ﴿٣٥﴾ وَلَا يُؤْذَنُ لَهُمْ فَيَعْبُدُونَ ﴿٣٦﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾ هَذَا يَوْمٌ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾ فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ﴿٣٩﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾﴾

29. Depart you to that which you used to deny!

30. Depart you to a shadow possessing three columns,

31. Neither shady, nor of any use against the flame.

32. Verily, it throws sparks like *al-qasr*.

33. As if they were yellow *jimaalat*.

34. Wail that Day to the rejecters!

35. This is a Day when they shall not speak.

36. And they will not be permitted to put forth any excuse.

37. *Wail* that Day to the rejecters!

38. That will be a Day of Decision! We have brought you and the men of old together!

39. So if you have a plot, use it against Me!

40. *Wail* that Day to the rejecters!

﴿Depart you to that which you used to deny!﴾ That is, it will be said to the unbelievers: Depart to the punishment of the Fire, in whose existence you used to disbelieve!

﴿Depart you to a shadow possessing three columns﴾ That is, because of the intensity of the flames of the Fire, it has three columns of smoke.

﴿Neither shady, nor of any use against the flame﴾ The shadows of smoke will provide no shade against the intense heat of the flames.

﴿Verily, it throws sparks like *al-qasr*﴾ According to Ibn Mas'ood (ؓ), it means that the sparks from the Fire will leap like as high as forts or citadels. Ibn 'Abbaas (ؓ), Mujaahid, Qataadah and others said that they will spread like the roots of a tree. It is reported on the authority of 'Abdur-Rahmaan ibn 'Abbaas (ؓ), that he said: "I heard ('Abdullah) Ibn 'Abbaas (ؓ) say: "﴿As if they were yellow *jimaalat*﴾ — We used to make pillars of wood of three cubits or more and then raise them (to support) buildings and we used to call them *al-qasr*.

﴿As if they were yellow *jimaalat*﴾ That is, like yellow camels, according to Mujaahid, Al-Ḥasan, Qataadah and Aḍ-Ḍaḥḥaak; and it is the preferred *tafseer* of Ibn Jareer. According to Ibn 'Abbaas (ؓ), and also attributed to Mujaahid, Qataadah and Maalik, it means: As if they were like the ropes of ships, bundled together until they

resemble the waists of men. Therefore, ﴿Wail that Day to the rejecters!﴾

﴿This is a Day when they shall not speak﴾ That is, they will not be permitted to speak.

﴿And they will not be permitted to put forth any excuse﴾ That is, they will not be allowed to make any excuses for their evil deeds and disbelief in the life of this world. Rather, the evidence will be shown against them and thus they will be unable to defend themselves. And so ﴿Wail that Day to the rejecters!﴾.

﴿That will be a Day of Decision! We have brought you and the men of old together!﴾ This is an address from the Creator, Most High, to His slaves. That is, He, by His Decree, has elevated all of mankind to face the Reckoning.

﴿So if you have a plot, use it against Me!﴾ This is a stern warning and a sure promise to the disbelievers: If you are able to escape from My Grasp, and save yourselves from my Judgement, then do so, but you will not be able to do it. And this is like Allah's Words: ﴿O' assembly of jinn and men! If you have the power to pass beyond the zones of the heavens and the earth, then pass beyond [them]! But you will never be able to pass them, except by authority [from Allah]!﴾ (Qur'an 55: 33). And Allah (ﷻ) has also said: ﴿And you will not harm Him in the least﴾ (Qur'an 11: 57)

﴿إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ۝۴۱ وَفَوَاحٍ مِمَّا يَشْتَهُونَ ۝۴۲ كُفُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ۝۴۳ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝۴۴ وَيَلْبِثُ يُومِئِدٍ لِلْمُكَذِّبِينَ ۝۴۵ كُفُوا وَتَمْنَعُوا فَلَيْلًا ۝۴۶ إِنَّكُمْ تُجْرَمُونَ ۝۴۷ وَيَلْبِثُ يُومِئِدٍ لِلْمُكَذِّبِينَ ۝۴۸ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ۝۴۹ وَيَلْبِثُ يُومِئِدٍ لِلْمُكَذِّبِينَ ۝۵۰﴾ فَإِنَّا حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿۵۱﴾

41. Verily, the righteous shall be amongst shades and springs.

42. And fruits such as they desire.

43. "Eat and drink comfortably for that which you used to do."

44. Verily, thus We reward the *muhsinoon*.

45. *Wail* that Day to the rejecters!

46. Eat and enjoy yourselves for a little while. Verily, you are the *mujrimoon*.

47. *Wail* that Day to the rejecters!

48. And when it is said to them: "Bow down yourself!" They do not bow down.

49. *Wail* that Day to the rejecters.

50. Then in what statement after this will they believe?

﴿Verily, the righteous shall be amongst shades and springs﴾ Allah (ﷻ) informs us that those of His slaves who feared Him and worshipped Him and performed their obligations and abstained from the forbidden will be in Gardens surrounded by shade and springs on the Day of Resurrection — contrary to the state of the wretched on that Day, who will be in the shade of the black smoke.

﴿And fruits such as they desire﴾ That is, of all type and manner of fruits — whatever they ask for, they will find it.

﴿"Eat and drink comfortably for that which you used to do."﴾ This will be said to them because of the good and righteous deeds they used to do in the life of this world.

﴿Verily, thus We reward the *muhsinoon*﴾ That is, this is Our reward for those who used to do good and righteous deeds.

﴿*Wail* that Day to the rejecters!﴾ On the contrary, for the disbelievers, there is only the punishment of the Hell-fire.

﴿Eat and enjoy yourselves for a little while﴾ This is an address to the rejecters from Allah (ﷻ) on the Day of Resurrection and contained

therein is a threat and a promise: Enjoy yourselves for a little while, until the Day of Resurrection comes, for verily, it is near.

﴿Verily, you are the *mujrimoon*﴾ That is, you are the polytheists, the hypocrites, the disbelievers, the rejecters, the wrongdoers, etc. Now go to the punishment of the Fire which has already been mentioned: ﴿Wail that Day to the rejecters!﴾. This is like the Words of Him, Most High: ﴿We let them enjoy for a while, then in the end We shall oblige them to enter a great torment﴾ (*Qur'an* 31: 24) and like His Words: ﴿Say: "Verily, those who invent a lie against Allah will never be successful — a brief enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve﴾ (*Qur'an* 10: 69-70)

﴿And when it is said to them: "Bow down yourself!" They do not bow down﴾ That is, when these ignorant disbelievers are ordered to pray to Allah (ﷻ) in congregation, they refuse to do so and are proud and arrogant and this is why Allah (ﷻ) then says: ﴿Wail that Day to the rejecters!﴾. It is reported on the authority of Anas ibn Maalik (رضي الله عنه) that Allah's Messenger (ﷺ) said:

"I have been ordered to fight the people until they say: *Laa ilaaha Illallah* (i.e. None has the right to be worshipped except Allah). And if they say so, and perform prayers like our prayers, face our *Qiblah* and slaughter as we slaughter, then their blood and their property will be sacred to us and we will not interfere with them except legally, and their reckoning will be with Allah." (Bukhari)

﴿Then in what statement after this will they believe?﴾ That is, if they do not believe in this Qur'an, then in what speech will they believe? And this is like His Words: ﴿Then in which speech after Allah and His *Aayaat* [Verses, Signs etc.] will they believe?﴾ (*Qur'an* 45: 6) It is reported on the authority of Ismaa'eel ibn Umayyah: "I heard a

bedouin man saying: “I heard Abu Hurayrah (رضي الله عنه) narrating that when he (i.e. a person) reads ﴿By those sent forth, one after another﴾ and he reaches the Words ﴿Then in what statement after this will they believe?﴾, he should say: “I believe in Allah and in what He has revealed.” (Narrated by Ibn Abi Haatim)

This is the end of the *tafseer* of *Juz' Tabaarak* — all praise is due to Allah and from Him proceeds all Grace.

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GLOSSARY

<i>'Alaq</i>	عَلَق	A clot in the womb of mother.
<i>'Aşr</i>	عَصْر	Afternoon, afternoon prayer.
<i>Aayaat</i>	آيَات	Sing. <i>Aayah</i> . Verses, Signs, proofs.
<i>Al- 'Aajilah</i>	العاجلة	Haste, immediate, things of haste, transitory, fleeting things, worldly life.
<i>Al-Abraar</i>	الأبرار	The pious, god fearing.
<i>Al-Birr</i>	الْبِرّ	Piety.
<i>Ad-Daboor</i>	الدَّبُور	The west wind.
<i>Al-Haaqqah</i>	الحَاقَّة	The inevitable (day), another name for the Resurrection; a name of a chapter (<i>soorah</i>) in the Qur'an.
<i>Al- 'Thn</i>	الْعِهْن	Carded wool; mountains will be scattered about like flakes of feased or carded wool.
<i>Al-Ma 'aarij</i>	المَعَارِج	The ways of ascent.
<i>Al-Mashaariq wal-Maghaarib</i>	المَشَارِق والمَغَارِب	The Easts and the Wests i.e. the rising and setting places (of the planets).
<i>Al-Miskeen</i>	المِسْكِين	The poor.

<i>Al-Muddaththir</i>	المُدَّثِّر	The Enveloped One, name of a chapter in the Qur'an, a name of the last prophet.
<i>Al-Muhl</i>	المُهْل	Melted brass, boiled oil/metal.
<i>Al-Mustaqar</i>	المُسْتَقَر	Dwelling place.
<i>Al-Muzzammil</i>	المُزَمِّل	The one wrapped up; name of a chapter in the Qur'an; a name of the last prophet.
<i>Ankaalan</i>	أَنْكَالًا	Fetters.
<i>An-Na'eem</i>	النَّعِيم	Blessings, bliss.
<i>An-Naqoor</i>	النَّاقُور	The trumpet.
<i>Al-Qadar</i>	الْقَدَر	Predestination, Divine Decree.
<i>Al-Qaari'ah</i>	القَارِعَة	The striking hours, the calamity, name of a chapter in the Qur'an.
<i>Aseer</i>	أَسِير	The captive.
<i>Ash-Shawaa</i>	الشَّوَى	The scalp, the head skin, skull skin.
<i>Aş-Şareem</i>	الصَّرِيم	Blackened, like the night; plucked; a dark and desolate spot; black like burnt.
<i>Aş-Şa'ood</i>	الصَّعُود	To climb a mountain (in the Hell-fire).
<i>Aş-Şabaa</i>	الصَّبَا	The east wind.
<i>Ar-Rooḥ</i>	الرَّوْح	Soul, Spirit.
<i>Ar-Rushd</i>	الرَّشْد	Guidance.
<i>Ar-Rujz</i>	الرَّجْز	Pollution; uncleanness;

		abomination idols (disobedience to Allah).
<i>At-Taaghiyah</i>	الطّاغية	A terrible storm of thunder and lightning; the awful cry, overpowering (blast).
<i>Al-Yameen</i>	اليَمِين	Right, Right Hand.
<i>Baasirah</i>	باسرة	Somber and gloomy, dark, frowning, soul and dismal.
<i>Dahr</i>	دَهر	The time, name of a chapter in the Qur'an.
<i>Faatihah al-Kitaab</i>	فاتحة الكتاب	The opening of the Book, name of the first chapter of the Qur'an.
<i>Firaaq</i>	فِراق	The parting from the life of this world, death; separation.
<i>Furijat</i>	فُرجت	Split and cleft asunder.
<i>Ghareeb</i>	غريب	A narration of hadith, which is reported at one or more points in its <i>sanad</i> (chain) by only one reporter.
<i>Ghisleen</i>	غسلين	Filth from washing of wounds.
<i>Hadith</i>	حديث	Record of sayings and deeds of the last prophet, hadith.
<i>Hallaaf Maheen</i>	حلاف مهين	Who swears falsely, feeble oath monger, depicable man ready with deaths.
<i>Hasan</i>	حسن	A term in hadith discipline for a report, good and acceptable. It is weak in comparison to <i>Ṣaḥeeḥ</i>

		because of comparatively weak memory of the narrator/s.
<i>Ḥasan Ṣaḥeeḥ</i>	حَسَن صَحِيح	A term in hadith discipline for a hadith considered in between the levels of <i>ḥasan</i> (good) and <i>ṣaḥeeḥ</i> (authentic).
<i>Husooman</i>	حُسُومًا	Succession, without ceasing, days filled with misfortune.
<i>Hukm</i>	حُكْم	Order, Command, Ruling.
<i>Isnaad</i>	إِسْنَاد	Attribution to a chain of narrators (in hadith narration).
<i>Jaheem</i>	جَهِيم	Blazing Fire, also name of Hell.
<i>Jihaad</i>	جِهَاد	Struggle, fighting (in the way of Allah).
<i>Kaafoor</i>	كَافُور	A cooling beverage with a wonderful aroma and a delightful taste.
<i>Lazaa</i>	لَظَى	A raging inferno.
<i>Labbayk wa Sa'dayk</i>	لَبَّيْكَ وَسَعْدَيْكَ	I respond to your call and I am obedient to your orders.
<i>Maftoon</i>	مَفْتُون	Afflicted with madness, demented.
<i>Masbooqeen</i>	مَسْبُوقِينَ	Unable, to be outrun, outstripped, to be frustrated.
<i>Miskeen</i>	مُسْكِين	The poor.
<i>Muḥsinoon</i>	مُحْسِنُونَ	Sing. <i>Muḥsin</i> . The one who follows Islam in all its totality, very pious.

<i>Mujrimoon</i>	مُجْرِمُونَ	Sing. <i>Mujrim</i> . The one violating the laws of Islam. Wrongdoers.
<i>Mursal</i>	مُرْسَلٌ	A term in hadith discipline for a hadith transmitted by a <i>Tabi'ee</i> (Successor) without mentioning the name of the Companion.
<i>Mu'tafikaat</i>	مُؤْتَفِكَاتٌ	Name of a place where the people of Prophet Loot (Lot) lived, overturned (cities).
<i>Naazirah</i>	نَازِرَةٌ	Shining, radiant with joy.
<i>Nutfah</i>	نُطْفَةٌ	Semen, sperm.
<i>Qaasiṭoon</i>	قَاسِطُونَ	The unjust reviler of truth.
<i>Qaṣr</i>	قَصْرٌ	Fort or citadel; shortening of prayer units in <i>Zuhr</i> , ' <i>Aṣr</i> and ' <i>Ishaa</i> '.
<i>Qiblah</i>	قِبْلَةٌ	Ka'bah in Makkah, the Muslims turn towards it while praying in any place.
<i>Qutoof</i>	قُطُوفٌ	Fruits, bunches.
<i>Rabb</i>	رَبٌّ	Lord, Allah.
<i>Rahaq</i>	رَهَقٌ	Folly, injustice, revolt, transgression, punishment (for sin).
<i>Raaq</i>	رَاقٍ	The physician, the magician (claiming to cure).
<i>Sabḥ</i>	سَبْحٌ	Business, occupation, ordinary duties.
<i>Ṣaḥeeḥ</i>	صَحِيحٌ	Authentic, sound.

<i>Salaf</i>	سلف	The pious predecessors, early generation of Muslims.
<i>Saqar</i>	سقر	Hell-fire, a name of Hell.
<i>Shaheeq</i>	شَهيق	The terrible drawing in of its breath, like a shriek.
<i>Subḥaan Allāhi wa biḥamdihi</i>	سُبْحَانَ اللَّهِ وَبِحَمْدِهِ	Glorified be Allah and all praise is due to Him.
<i>Sundus</i>	سُنْدُس	Fine silk.
<i>Taabi'ee</i>	تَابِعِي	The successor i.e generation following the Companions (of the Prophet). One who met one or more Companions, but did not meet the Prophet.
<i>Tabteel</i>	تَبَتِيل	Full devotion.
<i>Tarteel</i>	تَرْتِيل	Reciting slowly and deliberately.
<i>Tawḥeed</i>	تَوْحِيد	Belief in the Oneness of Allah.
<i>Thiqaat</i>	ثِقَات	Sing. <i>Thiqah</i> . Trustworthy.
<i>Ṭibaaqan</i>	طَبَاقًا	One above another (heavens).
<i>Ṭumisat</i>	طُمِسَتْ	Loosing light, obliterated.
<i>Uqqitat</i>	أُقْتُتْ	Gathered at the appointed time (on the Day of Resurrection).
<i>'Utuww</i>	عُتُو	Pride, insolence.
<i>Nufoor</i>	نُفُور	Arrogance, Aversion, Flight.
<i>'Utl</i>	عُتْل	Coarse, rude, boorish, violent.
<i>Waahiyah</i>	وَاهِيَة	Weak, enfeeble, flimsy.

<i>Wayl</i>	ويل	Woe, a valley in the Hell-fire.
<i>Waqaraan</i>	وَقَارَا	With due grandeur.
<i>Wateen</i>	وَتِين	The aorta of the heart.
<i>Wazara</i>	وَزَر	The refuge, salvation.
<i>Yateem</i>	يَتِيم	The orphan.
<i>Zakah</i>	زَكَاةُ / زَكَاة	An annual obligatory prescribed charity (or poor due) by a Muslim in possession of riches, merchandise, agricultural produce, livestock, trading goods etc. over a prescribed limit — a certain minimum called <i>niṣaab</i> . A pillar of Islam. Rate of payment varies according to the kind of possession. Details to be found in <i>Fiqh</i> books. Way of distribution to be found in the Qur'an 9:60.
<i>Zaalimoon</i>	ظَالِمُونَ	Sing. <i>Zaalim</i> . Wrongdoers, tyrants, despondent, oppressors.
<i>Zamhareer</i>	زَمْهَرِير	Excessive freezing cold.
<i>Zanjabeel</i>	زَنْجَبِيل	Ginger.

SYMBOLS' DIRECTORY

(ﷲ) : *Subḥaanahu wa Ta'aala* — “The Exalted.”

(ﷺ) : *Ṣalla-Allahu 'Alayhi wa Sallam* —
“Blessings and Peace be upon him.”

(ﷺ) : *'Alayhis-Salaam* — “May Peace be upon him.”

(ﷻ) : *Raḍi-Allahu 'Anhu* — “May Allah be pleased with him.”

(ﷻ) : *Raḍi-Allahu 'Anha* — “May Allah be pleased with her.”

TRANSLITERATION CHART

أ	a
آ . آى	aa
ب	b
ت	t
ة	h or t (when followed by another Arabic word)
ث	th
ج	j
ح	ḥ
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	ṣ
ض	ḍ
ط	ṭ

ظ	ẓ
ع	‘
غ	gh
ف	f
ق	q
ك	k
ل	l
م	m
ن	n
هـ - ه - هـ	h
و	w
و (as vowel)	oo
ي	y
ي (as vowel)	ee
ء	’ (Omitted in initial position)

َ	Fathah	a
ِ	Kasra	i
ُ	Ḍammah	u
ّ	Shaddah	Double letter
◌	Sukoon	Absence of vowel

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